पालि-पुप्फ-माला

आचरियवरेन विमलबुद्धित्थेरेन

विरचितो

कच्चायन-न्यासो

(पठमो भागो)



डॉ. भिक्खु सत्यपाल

ABOUT THE EDITOR

Dr. Bhikshu Satyapâla was born in a traditional Bengali Buddhist family at Haldibari Tea Estate in the district of Jalpaiguri of West Bengal on 01.03.1949. His schooling education was completed at Banarhat of the same district. In the year 1967 he was ordained as a novice (Sâmaṇera) and then on 12.05.1968 as a fullfledged monk (Bhikkhu) in the consecrated boundary of the river (Nadî Sîmâ) Mahânandâ flowing nearby the Buddha Bharati at Siliguri (Darjeeling) under the preceptorship of Ven. Dr. Rashtrapal Mahathera and at the presence of a number of well reputed Theras and Mahâtheras of the country and abroad.

After that at the Buddha Bharati Vihara, he got the Theravada monastic education and was also trained in the traditional lore of learning of the Pâli language and literature. With remarkable distinction marks he had passed all the traditional Pâli Title Examinations conducted by the Bangiya Sanskrit Sikshâ Parishad of the State Government of West Bengal. The prestigious degree of 'Vinaya-Sutta-Abhidhamma Visârada' (Gold Medal) was conferred on him by the Bangiya Sanskrit Sikshâ Parishad. Thereafter, as an inmate student of the Nava Nalanda Mahavihara, an institute of Post-graduate study and Research in Buddhist Learning, located at Nalanda in Bihar, he got a rare occasion of getting the noble guidance of its Founder Director Ven. Dr. Bhikshu J. Kashyap and other distinguished Professors of Pâli and Buddhist Studies, namely, Ven. Dr. U. Dhammaratna, Ven. U. Zagarabhivamsa, Prof. N. Tatia, Prof. C.S. Upasak, Prof. M. Tiwary, Prof. A. Choudhury, Prof. D.K. Banerjee.

There too, with remarkable marks he secured the First class First position in the examinations of Âchârya and M.A. course in Pâli. Then he got himself admitted in the Department of Buddhist Studies of the University of Delhi, and secured the highest grade point (First class First) in the examination of M.Phil. course.

In the year 1981, he joined the University of Delhi as a lecturer in Buddhist Studies. He has successfully completed ten years of his academic services in the Post Graduate courses of the Department of Buddhist Studies of the University of Delhi, Delhi - 7.

In his research work entitled An Analytic Study of Death (as depicted) in the Pâli literature, he dealt with this most mysterious and common life-terminating phenomenon microspically and has been able to open a new dimension of the death philosophy before the modern eschatologists. The University of Delhi has honoured him with the degree of Ph.D. in the year 1987.

पालि-पुप्फ-माला—पठमं पुप्फं ।

आचरियवरेन विमलबुद्धित्थेरेन
विरचितो

कच्चायन-न्यासो

(पठमो भागो)

सम्पादक
डा० भिक्षु सत्यपाल
बौद्ध अध्ययन विभाग
दिल्ली विश्वविद्यालय
दिल्ली-११०००७

२५३५ बुद्धाब्द ईस्वी १९९१

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Pāli-Puppha-Mālā—Paṭhamaṁ Pupphaṁ

KACCĀYANA-NYĀSO

BY

ĀCARIYO VIMALABUDDHI THERO

(PAṬHAMO BHĀGO)

Editor

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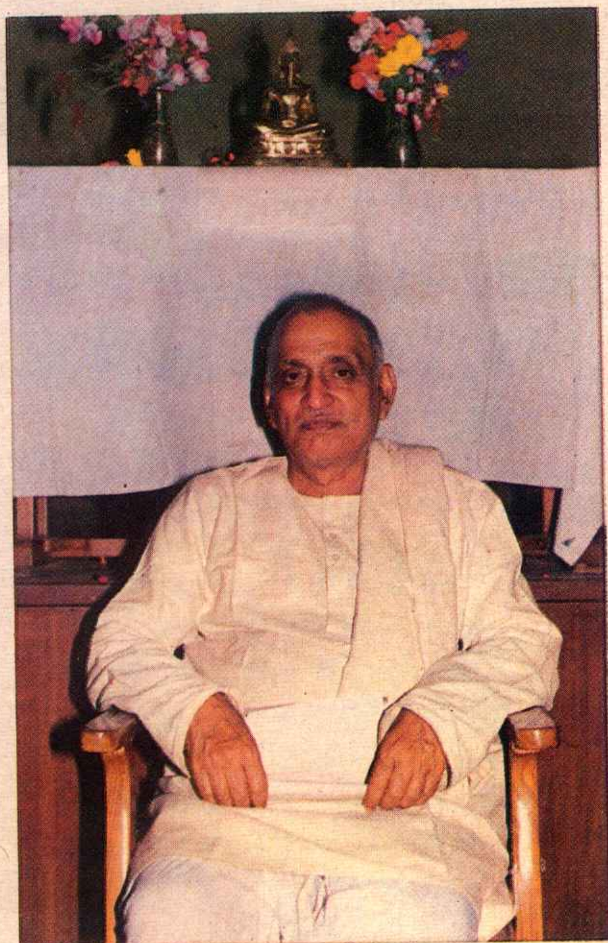
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जन्म-स्थान: बरजा भोजपुर बिहार

By: Dr. Bhikshu Satyapala

समप्पणं

अज्जाहं
सम्मासम्बुद्धपरिनिब्बानतो
पञ्चत्तिंस पञ्चसताधिकद्विसहस्स बुद्ध-संवच्छरे
अस्सयुजमासस्स पुण्णमिया
देवनागरयक्खरे मया लिप्यान्तरितो सम्पादितो च
आचरियपवरेन विमलबुद्धित्थेरेन विरचितो

कच्चायन-न्यासो

नामेमिस्स अतिपामोक्खगरुगन्थस्स पकासनकाले
मम परमकल्याणमित्तो च
साधीनोत्तरभारतस्स
एकाधिकेसु महाविज्जालय-विस्सविज्जालयेसु च
सुगतसासनप्पवत्तनवित्थारनादि
अनन्तपुञ्ञवड्ढनकिच्चे निच्चरतिवड्ढको
दिल्ली विस्सविज्जालयस्स
बुद्ध-विज्जा-विभागस्स
दिसापामोक्खो
पालि-निरुत्ति-भासा-साहिच्च-अभिधम्म-कोविदो
अज्झापको डा० महेसो तिवारी
महाभागस्स कोमलकरकमले
तेन पत्तो महोपकारं
कतञ्ञूतासित्तहदयेन अनुस्सरन्तो
तस्स अधिकाधिकायु-आरोग्य-सिरिवड्ढनकामी हुत्वा
मुदितभावञ्च विप्फारेत्वा
इदं गरू-गन्थं
सादरेन समप्पेमि ।
गण्हातु, पटिग्गण्हातु, मम कल्याणमित्त,
इदं पठमं उपहारं
पितुचित्तेन—

भिक्खु सच्चपालो

FOREWORD

by

PROF. HERAMBA CHATTERJEE ŚĀSTRĪ

M.A. (Sanskrit, Bengali and Pāli)

Ph. D. (Cal.), D. Phil, (Oxon), D. Sc. (Budapast).

Fellow, Royal Asiatic Society (London)

Formerly Professor and Head of the Department Pali,

Government Sanskrit College, Calcutta.

It affords me genuine pleasure to be able to write these few lines by way of introducing to the academic world the first part of of the text—*Kccāyana-nyāso* comprising of the *Sandhikappa* only, edited by Ācharya Dr. Bhikshu Satyapala, lecturer in Buddhist Studies, Deptt. of Buddhist Studies, University of Delhi, Delhi-7

The history of this technical science in the form of grammar in the Pāli literature is to be judged in the background of huge scholastic, informative and highly illuminating Sanskrit grammatical treatises, which are very important parts of the *Vedāṅga* literature—auxiliary sciences essential for the study of the *Śrutis* or the texts revealed. It has been held, quite appropriately that if the words and their constituents, namely, the letters are not correctly pronounced or written down, they are supposed to bring about mischieves of serious type spoiling the very purpose for which they are used. This has been referred to in the *Mahābhāṣya* of Pātañjali which is regarded as the very best exposition of the Pāṇiṇi's grammar.

One may note with surprise the voluminous grammatical literature are available in Sanskrit language. Deriving inspiration from the Sanskrit grammar, the Pāli grammar also took the theme and the inevitable result is excellent grammar of Pāli by Kaccāyana.

In course of time commentaries after commentaries were being composed at a later date and of these texts the *Kaccāyana-nyāsa* attributed to Rev. Vimalabuddhi Thera, has its distinction.

Fortunately for us, the rare manuscripts of the text are available in both Burmese and Ceylonese scripts and Ācharya Dr. Bhikshu Satyapala with his great zeal and enthusiasm has been able to edit the text creditably after making a comparative study of the two manuscripts in two different scripts. The labour that has been devoted to prepare a correct edition single-handedly amply testifies to Dr. Bhikshu Satyapala's very sound knowledge of the grammatical lore, which is of commendable character.

Added to this, is his very long introductory note incorporating therein all the relevant information relating to the text and the author; which are very much informative in character. Ven. Bhikshu Satyapala, in my humble opinion, is the most competent person to take up the first part of the treatise presented herewith. I have not the least hesitation in recommending this to the academic world as a grammatical text of highly scholastic design and execution.

It is hoped that through the proper patronization Āchārya Dr. Bhikshu Satyapala may find no financial difficulty in bringing out other parts of this important text. In respect of publication in the present form, the Pāli grammatical treatises are not many worth-mentioning and as such publication of the texts of this type are quite welcome.

His very sound knowledge of the Burmese and the Sinhalese script and language, has become helpful in handling the manuscripts in both the scripts and as such he has shown originality in acqaintance with the root sources, which is very much desirable.

The authorities in the Government and in the Universities should encourage publication of such scholastic work.

Let the Supremely Enlightened Buddha shower blessings on Rev. Dr. Bhikshu Satyapala.

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5.4.1991

PREFACE

Since the year 1880, the period of introduction of Pāli language and literature at the University of Calcutta, the Pāli academicians felt the necessity of filling the dearth of the Pāli-vyākaranas as well as the commentaries written on them.

The credit of restoring Pāli Texts in the modern Indian scripts firstly goes to the Pāli scholars of East and West Bengal, then to those of the Hindi speaking belt of Northern India viz. Bihar, Uttar Pradesh, Punjab and then to those of Western zone.

Here, it will not be out of context to mention the chronology of the pioneer Pāli-Vyākaraṇas written in Indian scripts those had their significant role to play in the restoration of the Pāli grammatical tradition in India.

In the third quarter of the nineteenth century, Paṇḍita Navarāja Barua of East Bengal had authored a Pāli-Vyākaraṇa in Bengali script and language for the first time. It was based on the principles of the Kaccāyana-vyākaraṇa. Dr. Satish Chandra Vidyabhushan had edited the Kaccāyana-vyākaraṇa along with the Vuttis of the Suttas therein and brought out the same for the first time in the Devanāgari scripts in the year 1901. The Bālāvatāra edited by Ven. Vaṁsadīpa Mahāsthavīra was the next Pāli Vyākaraṇa to come into light for the first time in the Bengali script in the year 1927. He had also edited the Kaccāyana-vyākaraṇa in the Bengali script. The same was published in the year 1940. The grammar under the title Pāli Dhāturūpāvali edited and brought out by Na Va Tuṅgara of Maharashtra was also a remarkable contribution in the field. Shri Nirod Ranjan Mutsuddi and Shri Bhupendranath Mutsuddi jointly authored the Pāli Vyākaraṇa

O Anuvāda Śikshā. The same was published in the year 1956 in the Bengali script. In that grammatical text the Suttas of the Kaccāyana-vyākaraṇa were mentioned along with their translation in Bengalī. It presents the method of translating the sentences and passages in Pāli language into Bengali language systematically. Prof. Dwijendra Lal Barua of the University of Calcutta had authored the Elements of Pāli Grammar in English language in the year 1956. The contribution made in the year 1962 by Shri Laxmi Narayan Tiwary and Shri Birval Sharma was another landmark. Under their joint editorship an adition of the Kaccāyana-Vyākaraṇa came into light. It contains the *Suttas* and the *Vuttis* made on them in the Devanāgari script. In comparison to thc edition brought out by Dr. Satish Chandra Vidyābhushan, this was reasonably an upto date and complete edition. The speciality of this edition is that this presents Hindi translation of both the Suttas and the Vuttis side by side. This also contains an exhaustive introduction dealing with all possible aspects, specially those related with the nomenclature of Pāli, origin of Pāli, homeland of Pāli, place of Pāli and its importance in the Middle Indo-Ariyan family of languages, the traditions of Pāli-Vyākaraṇas and particularly with regard to the tradition of the Kaccāyana-vyākaraṇa in systematic order.

Among some other Pāli grammatical works, we can cite the names of the Pāli Mahāvyākaraṇa authored by Bhikkhu J. Kashyap (1940), the Moggallāna-vyākaraṇa edited by Bhadanta Ānanda Kaushalyāyan (1965), the Bālāvatāra edited by Swāmī Dwārikādas Śāstri (1975), the Pāli-vyākaraṇa jointly authored by Dr. Ramavadh Pandey and Dr. Ravinath Mishra (1977) as significant contributions towards maintaining the tradition of Pāli-vyākaraṇa alive in India.

Sarvapallī Dr. Radhakrishna, while certifying the preface of the Nalanda Tipiṭaka, edition laid emphasis on the authenticity of

the Buddhavaeana. To validate the Buddhavacana, there is no other better tool than the Pāli Vyākaraṇas. So the revival of Pāli-Vyākaraṇa tradition goes side by side with the revival of Buddhism throughout the world.

In the matter of restoration of the Pāli canonical and non-canonical literature in the Devanāgarī script, the credit goes to Ven. Bhikkhu J. Kashyap and other scholars of the Nava Nalanda Mahavihara, Nalanda, Bihar for their invaluable contribution.

The single handed contribution of Prof. Mahesh Tiwary, University of Delhi also creates a remarkable land-mark as far as the Abhidhammic texts belonging to the Non-canonical Pāli literature is concerned.

In the year 1987, when the University of Delhi conferred the doctorate degree to me, it was Prof. Mahesh Tiwary who inspired me to take up the responsibility of restoring the Kaccāyana-Nyāsa in the Devanāgarī script as a post doctoral research project under the scheme of preservation of manuscripts of the National Archives of India (Govt. of India). Under such inspirational zeal infused by Prof. Mahesh Tiwary, I, without knowing the depth of the work, promised to take up the work.

I have thus started devoting my time and efforts in finding out the sources of procuring the Kaccāyana-Nyāsa in any form. Again, it was Prof. Mahesh Tiwary who suggested this me to contact Ven. Dr. Zagarābhivaṁsa, a renowned Dhammācariyo of the Nava Nalanda Mahavihara, Nalanda in the matter of procuring the required text.

Without wasting any time, I contacted him and expressed my intention before him. Reacting immediately to my appeal he made an arrangement to send a treatise entitled Mukhamattadīpanī also known as the Nyāsa-pāṭha to me within a few days.

At the receipt of the same I felt two types of reactions one after other. At the first sight of the treatise, my joy knew no bound, since it appeared before me as the first auspicious omen of my success in the project. But at the second stage, having found that the whole text is written in the Burmese script I felt a little bit disheartened as this was totally a foreign script for me. However, I did not lose my courage.

The giant size of the treatise gave me a tentative idea of the heavy and risky work-load that I was going to shoulder. The first reading of the few pages of the same made at my request by Ven. U. Thondra, a Burmese scholar-monk of our Department, helped me in forming an idea about the nature of the work related with its transcription and the preparation of a critical edition of the same.

After chalking out the processes and stages to overcome the difficulties as estimated from the first-hand survey of the work in consultation with Prof, Mahesh Tiwary, a proposal of "Preparation and Publication of a critical edition of the Kaccāyana-nyāso in the Devanāgarī script" was sent to the authorities of the National Archives of India (Govt. of India), Delhi through the authorities of the University of Delhi, Delhi-7 for granting a suitable financial assistance.

I feel pleasure to mention that all the concerned authorities have rightly evaluated the merit of the work of this classical nature and made no delay in granting their approval by the end of the year 1987.

So, practically, I started the transcription work of the text in the first quarter of the following year.

After acquiring the working knowledge of scripts of Burmese alphabets, I could start the work of deciphering the text at the

first stage and then only proceed with the work of transcription. During transcription work I came across with certain difficulties because the scripts used therein are, first of all, of very old character, secondly in most of the cases they are defaced, and thirdly some of these are not even distinct to bare-eye. These deficiencies created a lot of difficulties almost in all pages in determining the exact form of words and their meanings as well. The contents of the text, being very old, also lack the marks of proper punctuation. The usages of compound sentences are easily detectable. The note of interrogation (?) has not been used after the interrogative sentences. The absence of proper paragraphing of the contents of the text has also been detected. In order to determine the exact form and meaning of the contents of the text, it has to be read very minutely and that too a number of times.

At another stage, Prof. Mahesh Tiwary suggested me to make a comparative study of the same with its Ceylonese version and to show the variantions in reading, if any, in the foot-notes so as to make it an upto-date edition and reliable edition.

Having realised the importance of his suggestion, I requested Rev. Omalpe Sobhita Thera of Polawatta Temple, Kollapttiye Colombo-3, a research-scholar of our Department to help me in, searching out this or any such treatise in Ceylonese script in Sri Lanka. Fortunately with the cooperation of Rev. Gñānatilaka Thera, an inmate monk of the Bodhirājārāmaya, Lock Gate, Maradana, Colombo-10, Sri Lanka, a copy of the Nyāsa, also known as the Mukhamattadīpanī was traced out. It was found preserved as a rare treatise in the library of Pottevela Jinarāja Pirivena of Hakmana, Sri Lanka. With the kind permission of the library-in-charge Venerable Paṇḍita Tripiṭaka Vāgīssarāchārya Sri Pragyāsāra Mahānāyaka, an arrangement was made to get the photostat copy of the whole treatise. It reached me only by the middle of the year 1988.

The receipt of this text too had plunged me again in the similar experiences as I had with the first sight of the Nyāsa written in Burmese script. The *Nyāsa* written in Ceylonese script, as it contains the *Vuttis*, the *Payogas* and the *Nyāsas* written on the *Suttas* of *Kaccāyana*, is larger than the *Nyāsa* written in Burmese script. In getting myself acquainted with the contents of the text received from Sri Lanka, I had to devote much time firstly in learning the Ceylonese script. While making comparative study of both the treatises a lot of signtficant variatious were noticed.

TECHNIQUE AND EDITION

In editing this grammatical treatise, I, probably due to my affiliation with the Nava Nalanda Mahavihara, Nalanda, Bihar, adopted the same modern technique as had been adopted in the Nalanda Edition of the Piṭaka and the Atthakathā series of Pāli literature for a systematic presentation.

(a) *Punctuation* : Attempt has been made to put the marks of punctuation such as comma (,) semi-colon (;) full-stop of Devanāgarī script (।), inverted comma (" "), note of interrogation (?) etc. at their proper place in the text.

(b) *References* : References indicating the original source of the quotations cited by the commentator have been marked at the foot-notes. Variations of reading have also becn mentioned at the foot-notes with the abbreviation of their sources.

(c) *Abreviation* : In order to indicate the references two types of abbreviation have been used. Abbreviations of the sources of the references cited in the 'Introduction' of this edition, have been given in the Romanised form e.g. 'AN' for the Aṅguttara Nikāya, 'K.V.' for the Kaccāyana-vyākaraṇa, etc. The names of the sources of reference used in the text have been abbreviated in Devanāgarī

e.g. सी. for सीहल (Ceylonese (Sīhala) version of the Mukhamattadīpani) म for मरम्म (Burmese (Maramma) version of the same), etc. A list of such abbreviations has been given at the appropriate place.

(d) *Spelling* : The ending indeclinable particles such as *va*, *pi*, and *ti* have been separated from the words consisting each of these. These separations were made so because the initial vowels of *eva*, *api* and *iti* are very often dropped in Pāli. Separation of such indeclinable particles are mode in two manners. In some cases, without disjoining the compound form of the word concerned with, the ending indeclinable particles such as *va*, *pi*, *ti*, etc. have been separated from the preceding word by making a gap of single letter in between them. Take the case of word *hessati ti* of page 2 of this text, as an example. In ancient manuscripts of Pāli literature and particularly in the Mukhamattadīpanī or Kaccāyana-nyāsa or Nyāsa-pāṭha of both the Burmese and Ceylonese versions the above mentioned word is found in the form of *hessatīti*. The freshers having no good knowledge of *Sandhi*, while reading the word *'hessatiti'*, instead of treating the same as a compound word, may mistake it as an uncompound root-word. In order to avoid this confusion the Pāli Publication Board (Bihar Government) has adopted the method of writing the word *hessatī ti* in place of *hessatiti*. The readers have to give a pause in between the two i.e. *hessati* and *'ti'* for its correct reading. Such reading of *'hessati ti'* with a pause will remind its readers that this is a compound word.

In this treatise, longer compound words are in abundance consisted with number of small words viz., महापुरिसलक्खणसब्बञ्ञूतादिगुणसम्पत्तिसमङ्गिभूताय; पटिञ्ञातत्थाभिनिप्फादनसमत्थनासम्भवतो; सरब्यञ्जनदीघरस्सवग्गावग्गघोसाघोसादिप्पभेदेसु; आवत्थिकलिङ्गिकनिमित्तकाधिकिच्चसमुप्पन्नेसु; पयोजनद्वयाभिनिप्फादनसमत्थप्पकसारम्भकरणमेव, etc. averagely in each page.

For a fresher, reading of such longer compound words is doubtlessly an uneasy and unfamiliar job. Moreover, for a modern learner of any modern language and specially that of Indian language, the use of such longer words is an unthinkable matter. Modern learners are accustomed with the use of short and simple sentences comprising of smaller constituent words.

The word "सरब्यञ्जनदीघरस्सवग्गावग्गघोसाघोसादिप्पभेदेसु" may be written in other two ways. Firstly, it may be written without distorting its contents and meaning as सर-ब्यञ्जन-वग्गा-वग्ग-दीघ-रस्स-घोसाघोसादिप्पभेदेसु and secondly, by way of breaking up the same in the following manner : सरं च ब्यञ्जनं च, वग्गं च अवग्गं च, दीघं च रस्सं च, घोसं च अघोसं च आदि पभेदेसु।

In the first case, with the use of hiphen, indicating a pause after pronouncing each constituent, the compound word is divided into six parts namely, सर, व्यञ्जन, दीघ, रस्स, वग्गावग्ग, घोसाघोसादिप्पभेदेसु : Even then the terms वग्गावग्ग and घोसाघोसादिप्पभेदेसु cannot be broken in the same manner, as has been applied in splitting the terms like सर and व्यञ्जन दोघ रस्स. If it is done so, viz. वग्गा, वग्ग, घोसाघोसादिप्पभेदेसु, then the break-up will carry no sense rather it will be a misleading one.

In the second manner, the compound word has been broken up, according to the grammatical rule of the *Dvanda-samāsa*. So there is no chance of distortion of the content and its meaning. By doing so, the process of reading the eontents becomes easier and their meanings too become clearer to a fresher learner. But it has four demerits. In first case it takes longer space to write. Secondly, it also takes longer time to utter or to write. Thirdly, there remains nothing left for which a learner should do any *grammatical* exercise. Finally, the longer break up of the compound word is an obstruction for getting them by heart.

No doubt, the compound form of the longer words as have been used by the commentator, is difficult for a fresher to utter them at a stretch. Traditionally, one is required to read such longer compound words at a stretch and that too in one long breath. Otherwise the rhythm of recitation will be disturbed. Although it takes a long time for a fresher to get himself habituated with the system, but it has its own merits. The compound form of words take shorter space and time for their utterance or writing. It requires the learners to make exereises to know the meaning of the terms by breaking them up into their basic consitutent parts. This again consequently necessitates the learners to learn the rules of *Sandhi* and *Samāsa*. This type of longer compound form without the use of hiphen does not lose its natural niceties in their compound form. It seems, perhaps, the commentator, in order to train the learners interested in such traditional grammatical works, intentionally did not break up the compound terms. Moreover, the maximum use of such long or more longer compound terms was one of the chief characteristics of the literature of the period in which the Kaccāyana-Nyāso was written or those written prior to that.

In this world, nothing comes out of nothing. Each and every particle of each animate or inanimate being, requires some preceeding and assisting conditions for its coming into being in the present form. Again, this preceeding and assisting conditions, according to Buddhism is a complex of various favourable and disfavourable factors. The mutual functioning of the coordinating favourable factors play an important role in yielding the timely production of the desired result in its better form. But, if this chain of smooth and mutual functioning is anyhow disturbed or broken at any stage, by any disfavourable factor, then the process of creation will not yield its timely desired result.

In the matter of production of this treatise too, I had both the favourable and disfavourable factors. Although I had received prompt and favourable approval for the project from the

concerned authorities, but the time and the amount of financial assistance allotted to me for this gigantic and herculean task was not at all enough. This type of work requires one's full and perfect devotion, which I could not devote in its preliminary stage because of the routine work-load.

However, in the production of this volume, leaving aside the above mentioned disfavourable factors, I had the opportunity to receive over enthusiatic voluntary assistance from various sources which served as the preceeding favourable factors. It is because of the unperturbed smooth mutual functioning of the favourable factors, the production of this treatise in its present form became possible for me by this time. Otherwise, it would have taken more time for its completion. It will be an unfair from my part, if I do not place them on my record.

In the preparation of the long index and correction of the proofs Dr. Om Prakash Pathak, M.A., Ph.D, Shri Chatar Singh, M.A. (Hindi and Buddhist Studies), M.Phil; Shri Man Singh, M.A., (Buddhist Studies & Geography) Shri Chandrashekhar M.A., (Hindi and Buddhist Studies), Research Scholars of the Department of Buddhist Studies, and Shri Om Prakash, M.A.—all members of the Buddha Tri-Ratna Mission, have extended their best helping hands.

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The concern of my parents Shri Benode Behari Barua and Smt. Juthika Rani Barua to see this text in its printed form always inspired me to go ahead with the responsibilities towards its completion.

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The proprietor and the composers of M/s Sham Printing Agency have also shown their personal interest and painstaking care in bringing out this volume faultlessly as for as possible. However, the pages that immediately follow indicating the table of contents, consists the list of words with spelling and printing mistakes, their accurate spelling, number of the lines and the

page to which they fall. Attempts will be made to remove such mistakes in other volumes of this treatise.

As a result of inspiring cooperation from all sections and particularly from the above mentioned indiviuals as well as the authorities the manuscript of the treatise entitled Kaccāyana-nyāso is before the academic world for the first time in the Devanāgarī script.

The presentation of the Kaccāyana-nyāsa in its present form has now become a source of great joy and pleasure for me. For this pious reason, I am duty bound to express my sincere thanks and gratefulness to all those who have rendered their selfless contribution directly or indirectly in bringing out this treatise in its present form. I offer my special thanks to the Registrar University of Delhi, Delhi-7 and good wishes to the Director General, and other friendly and scholarly officials of the National Archives of India, Ministry of Human Resource Development, Government of India, Janpath, Delhi for sponsoring this project. I fairly admit that without the patronisation of the National Archives of India, this project could not have been materialised.

Nevertheless, at the end, I invite creative comments, and suggestions from all the lovers of Pāli language and literature in India and abroad to enrich the forth-coming volumes of the same.

BHIKSHU SATYAPALA

INTRODUCTION

The *Kaccāyana-nyāso* is a compound Pāli term composed of the following two terms, Kaccāyana and *Nyāso*. The term Kaccāyana is again supposed to be comprised of two terms, namely, *Kacca* and *Ṇāyana*. *Kacca* is the name of a person and *Ṇāyana* is a suffix. The suffix *Ṇāyana*[1] is used only after a noun and particularly a proper noun like *Vaccha*, *Kacca*, *Kaṇha* etc. to express the sense of the offspring of a person having such name or to indicate the family lineage to which a person belongs. As per the rule of Pāli *Vyākaraṇa*, when such combination takes place, *ṇa*, the beginning letter of the suffix *Ṇāyana* is dropped[2] [*Kacca*+(*ṇāyana*−*ṇa*) *āyana*=Kaccāyana] and the term Kaccāyana thus is formed.

Thus the term Kaccāyana basicaliy stands for two meanings. Firstly, it refers to a (proper) name of a person who is the offspring of a person Kacca by name. Secondly, it refers to a family lineage, the names of which are associated with some famous persons like *Kacca*, *Kaṇha* etc. Kaccāna is the variation of Kaccāyana.[3]

The term Kaccāna or Kaccāyana, later on became famous as the name of a particular Brāhmaṇa clan for its distinct character

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1. "*Ṇāyana ṇāna vacchādito*", See *KV*. Sutta. No. 347.
2. "*Tesaṁ ṇo lopaṁ*", *Id*. at Sutta No. 398.
3. *KV*. Supra note 1.

and qualities.[4] During the time of Gotama, the Buddha, one Brāhmaṇa Tiriṭivaccha (or Tidivavaccha) by name belonging to one such Kaccāyana Brāhmaṇa family was the chaplain of Caṇḍapajjota, the king of Avanti.[5] Candapaduma or Candimā was the name of the wife of this learned Brāhmaṇa Chaplain.[6] A son was born in their family at Ujjenī. With a view to reminding this boy of the rich tradition of the Kaccāyana Brāhmaṇa family to which they belonged and also with a noble aspiration that this child in future would become able to maintain that tradition, the parents named the boy as Kaccāyana.[7] He was also called as Kāñcanamāṇava.[8] Kāñcana was also yet another name given to him, since his body was of golden complexion.

Kaccāyana in his very early age became expert in the traditional Brahmanical cult and learning. After the demise of his

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4. "*Iti Kaccasoputto tu tassa kaccāyano mato............*" *Kaccāyanabheda. Kā.* 3-4. referred to in *KV.* Introduction, 58.

4b. "*Gottaṁ nāma dve gottāni—hinaṁ ca gottaṁ ukkaṭṭhaṁ ca gottaṁ........................ Ukkaṭṭhaṁ nāma gottaṁ—gotam agottaṁ, moggallānagottaṁ, kaccānagottaṁ, vāsiṭṭhagottaṁ, tesu tesu vā pana janapadesu anoññātam ahilitaṁ aparibhūtaṁ cittakatam*". *PC.* (*Bhikkhu Vibhaṅga*) Vol. II, 54. p. 11.

5. "*Putto tiriṭivacchassa, nipuṇo vedapāragu. Mātā ca candimā nāma, kaccānohaṁ varattaco*". *Apd.* vol. II. 54.1.20. p. 109.

6. *Ibid.*

7(a). *Ibid.*

7(b). "*So gottavasena kaccāno nāma jāto*". *ANA*, vol. I. p. 223.
(c) *Kaccāyana ti gottaṁ*". *DNA.* vol. I. p. 165.

8. *Mayhaṁ putto suvaṇṇasariro attanāva attano nāmaṁ gahetvā āgato ti kañcanamāṇavo tevessa nāmaṁ akaṁsu*". *ANA*, Supra note, 7 (b).

father, Kaccāyana was appointed by the king as his chaplain.[9]

When king Pajjota, heard of the Buddha's appearance in the world, sent Kaccāyana with seven other counsellors firstly to test the qualities of the Buddha, and secondly if found satisfactory, to invite the Buddha on behalf of the king and to bring him to Ujjenī with honour. Kaccāyana with his companions came to Vārānasī and paid homage to the Buddha. A monk, Kaccāyana-gotta by name, is mentioned in the *Saṁyutta Nikāya* as visiting the Buddha at Sāvatthi.[10] The meeting of Mahākaccāyana with the Buddha at Sāvatthi is also mentioned in the *Udāna*.[11] They listened to the sermons delivered by the Buddha. They attained the Arahathood very soon.[12] But it should be mentioned here that Kaccāyana, with the attainment of Arahantship, had also attained the knowledgc of four branches of logical analysis of words (*Paṭisambhidāñāṇa—Attha-*, *Dhamma-*, *Nirutti-*, and *Paṭibhāna-*), *Vimokkho* or *salvation*, and six types of special knowledges

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9. (a) "*So buddhinvāya tayo vede uggaṇhitvā pitu accayena purahitaṭṭhānaṁ labhi.*" *ANA*, *Supra* note 7 (b).

   (b) *Thag*. vss. 494-501. p. 314. *ThagA*. vs. 483. p.

   (c) "'*Deva, me ayyo purohito kaccāno pabbajitvā uyyānamāgato' ti āha.*" *ANA*. *Supra* note 7(b). p. 226.

   (d) "*Mahākaccāyano jambudipikācariyo. So hi avantiraṭṭhe ujjeninagare caṇḍapajjotassa nāma rañño purohito......... satthusāsane pabbajjitvā heṭṭhavuttapakāre gandhe akāsi.*" *GVs*. Ch. III. p. 66.

10. *SN*. vol. III. p. 17.

11. *Udn*. p. 66. see also 158.

12. *Apd*. vol. II, vss. 22-23, p. 109.

(Abhiññās) [13] All of them joined the Order and become Bhikkhus.[14] Having joined the Order, they conveyed the invitation of the king Pajjota to the Buddha. The Buddha having understood the excellent expertise of Kaccāyana in expounding the Dhamma, told Kaccāyana that he might now represent the Buddha. The Buddha pointed out further that it would now suffice if Kaccāyana himself returned to Ujjenī. So the Buddha sent Kaccāyana and his seven companions, now Bhikkhus, to preach to the king and the citizens of Avanti and to establish the *Saddhamma* there.

On their way to Ujjenī, they reached at Teḷappanāḷi,[15] a village nearer Ujjenī. There a poor girl of a noble origin saw Kaccāyana returning empty handed from his alms-round. She brought him to her house. Keeping herself out of sight, she cut off her beautiful hair, and sent a slave-girl to sell it and with the money thus obtained she could offer alms to Kaccāyana. The Thera asked her to appear before him. She came, and at the sight of him, her hair grew as before.

From Teḷappanāḷi, Thera Kaccāyana being accompanied by other Bhikkhus, returned to Ujjenī. Thera Kaccāyana delivered

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13. (a) "*Paṭisambhidā catasso, vimokkhā pi ca aṭṭhime, chaḷābhiññā sacchikatā, kataṁ buddaassa sāsanaṁ*". *Id.* 110, vss. 27.

    (b) "*Tattha sāriputtattherassa, mahāmoggallānassa, mahākassapattherassa, mahākaccāyanattherassa,* .... *asitiyā pi mahātherānaṁ paṭisambhidā asekhabhumiyaṁ pabhedaṁ gatā ti*", *VbhA*. p. 391.

    (c) *Supra* note 12, vol. I. p. 101.

14. (a) *ANA*, *Supra* note 7 (b). p. 224.

    (b) See, Gvs. Ch. III. p. 66.

15. *Supra* note 7(b). p. 224.

a discourse on the *Dhamma* to the king Caṇḍa Pajjota. The *Theragāthā* records stanzas uttered by him while counselling the king.[16] After having listened to the *Dhamma*, the king abondoned his violent (caṇḍa) temper (carita) and started living a righteous life like a dedicated lay devotee (*Upāsaka*) of the Buddha. By incidentally Thera Kaccāyana mentioned to him about the poor-girl of Teḷappanāḷi who had given him the gift of a meal. King Pajjota sent for her and made her his queen. The queen got a *Vihāra* constructed in a pleasure park. It became popular as the Kāñcanuyyāna or Kāñcanavana or Kāñcanavanuyyāna.[17]

Kaccāyana started preaching the *Dhamma* in the words of the Buddha first to the citizens of Ujjenī and then to those of other places of Avantī.[18] Arahanta Kaccāyana, perhaps, had explained the *Dhamma* to the citizens of Avantī in their own dialects too. He was a brilliant orator capable of expounding the *Dhamma* in a so simpler language that even an ordinary person could follow it easily. Both the followers and non-followers of the Buddha admired Kaccāyana as a learned and well versed scholar as if he was a worthy and true representative of the Buddha. The citizens of Avantī were attracted very much by the simple but convincing method adopted by him. Numerous persons joined the Order. There came a time when the city of Ujjenī was in full of orange robes.[19] After that they started preaching the

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16. *Thag*. vss. 494-501.
17. *Supra* note 7(b) p. 226.
18. "*Mahākaccāyano avantisu viharati kuraraghare papāte pabbate.*" *Udn*. pp. 129-31.
19. "*Tato paṭṭhāya rājā therassa mahāsakkāraṁ karoti. Therassa dhammakathāya pasīditvā mahājano therassa santike pabbaji. Tato paṭṭhāya sakalanagaraṁ ekakāsāvapajjotaṁ isi vātapaṭi vātaṁ ahosi.*" *Supra* note 12. p. 226.

Dhamma in various parts of Avantī. The *Saddhamma* was duly established in Avanti and thus the mission was successful.

In the scriptures, mentions are also made of his dwelling at various places like at Gundāvana[20] of Madhurā, at Varana on the bank of Kaddamadaha,[21] at Tapodā in Rājagaha,[22] at Kapilavatthu[23] in Soreyya,[24] Kosambi[95] and Avantidakkhiṇapatha.[26] Because of his extra-ordinary proficiency in expounding the *Dhamma* in an easy ear-pleasing and heart-touching language and method, the number of his disciples and admirers increased by leaps and bounds.

Although he was possessor of many rich and extra-ordinary qualities, he had not the least of pride in him. Instead, he was so obedient and so eager that even when Kaccāyana was living at a place like Avantī, a long distance away from the Buddha, he went regularly to hear the *Dhamma* wherever Buddha would preach. Similarly, the other monks of the Order had also high regard for him. It is also mentioned that when the Chief Theras, used to take their places in an assembly, they always left room in advance

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20. "*Sammā, khalu, bho, kaccāna madhurāyaṁ viharati gundāvane. Taṁ kho pana bhavantaṁ kaccānaṁ kalyāṇo kittisaddo abbhuggato—paṇḍito viyatto medhāvi bahussuto cittakathi kalyānapaṭibhāno buddho ceva arahā cā*". *MN*. vol. II. p. 319.

    "*Ekaṁ samayaṁ āyasmā mahākaccāno madhurāyaṁ viharati gundhāvane*". See also. *Supra* note 7(b). p. 67.

21. *ANA*. vol. I. 62.
22. *Id*. at 192, vol. III.
23. *Supra* note 20(a). p. 146, vol. I.
24. *DpdA*. vol. II. p. 40.
25. *Pva*. 140; He also stayed in Roruka. See, *Dvy*. Vol. I. pp. 551, 585, 526. Referred to in *DPPN*. Vol. II. p. 469. n. 18.
26. *Supra* note 11, p. 131.

for Kaccāyana.[27] The Bhikkhus and the devotees from different countries used to meet him in such assemblies and seek his guidance for among the great disciples *(mahāsāvaka)* of the Buddha, he was the only disciple who acheived the rare mastery in making exposition of brief discourses of the Buddha, not only in letters *(atthavasena)* but also in spirit *(vyañjanavasena)*.[28]

Kaccāyana is said to have delivered a number of discourses on a number of occasions. Of the expositions he made, those of the *Madhupiṇḍika-sutta*, the *Kaccāyana* (*-peyyāla*)*-sutta* and the *Pārāyana-sutta*, etc. are important.[29]

In the *Madhupiṇḍika-sutta*, the Buddha is said to have delivered a discourse on the topic of *Papañcasaññāsaṅkhā* briefly and left the assembly. After the departure of the Master, Kaccāyana at the request of the assembly made an exposition of that brief discourse. At the end of his discourse, the Bhikkhus

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27. "*Ekasmim hi samayc bhagavā mahāpavāraṇāya migāramātuyā pāsādassa heṭṭha mahāsāvakaparivuto nisidi. Tasmiṁ samaye mahākaccāyanatthero avantisu viharati. So panāyasmā durato pi āgantvā dhammasavanaṁ pagganhātiyeva. Tasmā mahāthera nisidantā mahākaccāyanattherassa āsanaṁ ṭhapetvā nisidiṁsu ....*" *Supra* note 24. Vol. II. p. 291.

28. "*Añña kira tathāgatassa saṅkhepavacanaṁ atthavasena vā puretuṁ sakkonti, vyañjanavasena va, ayaṁ pana thero ubhayavasena pi sakkoti, tasmā aggo ti vutto.*" *Supra* note 14(a) p. 222; See, introduction *Ntp.* p. 33.

29. "*Atha satthā aparabhāge jetavane viharanto madhupiṇḍikasuttaṁ* (*MN.* vol. I. p. 146), *kaccāyanapeyyālaṁ* (*MN.* vol. III. p. 26) *pārāyanasuttaṁ* (*Sn.* 5.18. p. 438) *ti ime tayo suttante atthuppattimakatvā thercṁ aggaṭṭhāne ṭhapesi ti.*" referred to in *Supra* note 14(a) p. 227.

when reported the whole matter to the Buddha, the Buddha had glowingly spoken in praise of Kaccāyana. He further pointed out to the assembly that the exposition made by Kaccāyana was praiseworthy and would be equal in all respects to that of his own if he would have delivered.[30] There was nothing more to add to or comment on that. He advised them to take the exposition made by Kaccāyana as the true exposition. The Buddha expressed the greatness of Kaccāyana saying "Kaccāyana was a great learned person. Kaccāyana was a great wise person". Thus Kaccāyana became famous as Mahākaccāyana. It is because of this great quality, that the Buddha on one occasion in an assembly praised Kaccāyana in a most exalted manner by addressing him Mahākaccāyana and also honoured him as the foremost among his eighty Great Disciples.[31]

There was one more reason why he was named Mahākaccāyana. During the time of Gotama, the Buddha, there was a number of Bhikkhus, Paribbājakas, Tāpasas coming from various Brāhmaṇa families belonging to the famous clan known as the Kaccāyanagotta. Among them Pakudhakaccāyana, Sambula-

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30. "*Paṇḍito, bhikkhave, mahākaccāyano, mahāpañño, bhikkhave, mahākaccāyano. Maṁ ce pi tumhe, bhikkhave, etamatthaṁ patipuccheyyātha, ahaṁ ce pi tiṁ evamevaṁ vyākareyyaṁ yathā taṁ mahākaccāyanena vyākataṁ. Eso cevetassa attho, evaṁ ca naṁ dhārethā ti.*" *Supra* note 20(a), vol. I. p. 152.

31. (a) "*Etaggaṁ, bhikkhave, mama sāvakānaṁ, bhikkhūnaṁ saṅkhittena bhāsitassa vitthārena atthaṁ vibhajantānaṁ, yadidaṁ mahākaccāyano.*" *Supra* note 14(a), p, 24.

    (b) "*Saṅkhittena pucchante, vitthārena kathemahaṁ, Ajjhāsayaṁ tesaṁ puraṁ, tosemi dvipaduttamaṁ, Tosito me mahāviro, sayambhū aggapuggalo, Bhikkhusaṅghe nisiditvā, etadagge ṭhapesi maṁ.*" *Supra* note 12, vol. I. vss. 43-47, p. 101.

kaccāyana, Sabhiyakaccāyana, Kaccāyanagotta, and others are noteworthy. The members of the Buddhist Order, perhaps, in order to distinguish him from other Kaccāyanas of their Order and the non-Buddhist sects as well, popularised this Kaccāyana as Mahākaccāyona.

The *Apadāna* of the *Piṭaka* literature preserves two autobiographies with the same title—*Mahākaccāyanatthera Apadānaṁ* in the form of verse. There, Mahākaccāyanatthera himself tells that he was able to explain in detail the contents of the discourses delivered by the Master in brief, as per the wish of the Master. By doing so Mahākaccāyana Thera fully satisfied the Buddha and his disciples.

The Buddha with his omniscience knew very well that the Arahantas who had attainment of the expertise in the application of four analytical sciences of letters, had no problem in the propagation of his *Dhamma*—in the languages in which they wanted to preach. Equally he was also aware of the problems of propagation faced by other unlearned monks in such areas where their own dialects (*sakāya niruttiyā*) were not used.

One day the Buddha, perhaps in order to lay an adequate emphasis on the necessity of learning the analytical sciences of letters for a better understanding of the *Dhamma* taught by him and also for making people understand better, addressed an assembly of Bhikkhus on a suitable fine occasion and uttered *attho akkharasaññāto*.[32] After making this utterance the Buddha departed from the Assembly.

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32. "*Idaṁ suttaṁ kena vuttaṁ? Bhagavatā vuttaṁ. Tadā bhagavā obhāsaṁ muñcitvā 'attho akkharasaññāto' ti vākyaṁ ṭhapeti, tesaṁ ca kammaṭṭhānaṁ patiṭṭhati. Tasmā bhagavatā vuttaṁ ti vuccati.*" *KV.* Introduction, p. 59, n, 2

In that assembly, Mahākaccāyana was the only monk to grasp both the inner and the literal meanings of the above mentioned utterence. He also could understand the purpose for which the Buddha had uttered that before the Saṅgha.

After the departure of the Master, other monks sought the assistance of Mahākaccāyana in making its meaning clear to them. He gave them an assurance that he would deliver a discourse on that after his return from Manosilātala, a locality of Himavā. Later on, taking permission from the Buddha he disappeared from that place and appeared at the southern direction of Manosilātala. Facing towards East direction, he took his seat for meditation. As per the intention of the Master, Mahākaccāyana, keeping in mind the instruction, *attho akkharasaññāto*, as the object of thinking (*kammaṭṭhāna*), started meditating. As a result of his deep concentration on the object and because of his *Paṭisambhidañāṇa*, he easily gained a detailed knowledge related to the object and the grammer related to the language used by the Master. He formulated them in the form of aphorism. He put them in a so systematic order that these might easily be committed to memory by the interested learners. After this he disappeared from Manosilātala and made his appearance before that assembly of monks. He delivered a detailed discourse to them explaining the aphorisms formulated by him one by one starting with the aphorism —*attho akkharasaññāto*. Each of these aphorisms later on technically came to be known as *Sutta*. The interested monks of that assembly committed these *Suttas* to memory and started teaching and preaching the *Dhamma* of the Buddha to the common persons through the local languages with the help of application of those *Suttas*. The collection of such *Suttas* being independetly composed

by Kaccāyana, came to be known as the *Kaccāyanappakaraṇa*.[33]

Besides this Kaccāyanappakaraṇa, the *Aṅguttara Ṭikā* records that Mahākaccāyana Thera, because of the vow taken by him in some previous births for such proficiency, had written two other treatises (*Pakaraṇas*) namely *Mahāniruttipakaraṇa*, and *Netti-pakaraṇa*. It is also mentioned that he had disclosed the contents of these *Pakaraṇas* before the *Saṅgha*.[24]

The *Gandhavaṁsa*, a quite modern work written perhaps in the 17th century A. D. by Nanda Paññо of Burma, singles out Mahākaccāyano as the teacher who not only took part in the First Buddhist Council or explained from time to time the doctrine of the Buddha but compiled separate treatises at his own interest for the establishment of the *Sāsana* and for its onward continued growth (Mahākaccāyana-gandho...............ime cha gandhe hi ācariyehi attano matiyā sāsanavuḍḍhyanatthāya saddhammaṭṭhi-tiyā katā).[35]

According to Elder Nanda Pañño, author of the Gandha-vaṁsa, even during the time of the Buddha there were three types of Ācariyas. The three types of Ācariyas are as follows (1) the

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33. "*Taṁ ñatvā mahākaccāyano bhagavantaṁ yācitvā, himavantaṁ ganivā manosilātale dakkhiṇadisābhāge sīsaṁ datvā puratthima-disābhimukho hutvā 'attho akkharasaññāto' tyādikaṁ kaccāyana-ppakaraṁ viraci*" *KV*. Introduction, p. 59, (See, for detail, Kaccāyana-suttra-1).

34. (a) "*Mahākaccāyanatthero pubbapatthanāvasena kaccāyana-pakaraṇaṁ mahāniruttipakaraṇaṁ, nettipakaraṇaṁ cā ti pakaraṇattayaṁ saṅghamajjhe pakāsesi.*" *Supra* note 14(a), p. 222.

    (b) "*Kaccāyanena therena racitaṁ yaṁ manoramaṁ nettipaka-raṇaṁ nāma sambuddhassānumatiyā.*" *Sds*, vs. 35, p. 43.

35. *Supra* note 14(b), p. 68.

Porāṇācariyo, (2) the *Aṭṭhakathācariyo* and (3) the *Gandhakācariyo.*

(1) *Porāṇācariyo* : The two thousand and two hundred Arahanta Theras excluding Mahākaccāyana, those who participated in the first three Buddhist Councils and rendered their academic contributions towards the moderation, preservation and extension of the Buddhavacana, have been honoured by the traditionalists as the Traditional Teacher (*Porāṇācariyo*).

(2) *Aṭṭhakathācariyo* : According to the tradition, the *Porāṇācariyas*, as they had to comment a number of knotty philosophical and psychological points of the discourses delivered by the Buddha to the audience in oral form, were also honoured as the *Aṭṭhakathācariyo.*

(3) *Gandhakācariyo* : The *Bhikkhus* those who had authored texts or treatises (Gandha) independently either at the inspiration of other or because of one's own interest for the cause of the of the *Sāsana*, were honoured as the *Gandhakācariyo.* The author of the *Gandhavaṁsa* cited the name of Ācariya Buddhaghosa as one such *Gandhakācariyas.*

Mahākaccāyana Thera was regarded as the *Aṭṭhakathācariyo* as he had commented on various discourses which were briefly delivered by the Buddha. As a *Saṅgītikāraka Bhikkhu* of the *Paṭhamasaṅgīti*, he had contributed a lot towards the selection of the Buddhavacana and for its preservation. He, being the author of six texts namely, (1) the *Kaccāyana-gandho*, (2) the *Mahānirutti-gandho*, (3) the *Culanirutti-gandho*, (4) the *Netti-gandho*, (5) the *Peṭakopadeso* and (6) the *Vaṇṇanīti-gandho*, had also earned name and fame of being a *Gandhakārakācariyo.* Hence, the traditionalists including the author of the *Gandhavaṁsa* regard Mahākacca-

yana Thera as the *Tividhanāmakācariyo.*[36]

The orthodox scholars, taking the term *Gandha* as synonym for *Pakaraṇa*, without any hesitation identify the *Kaccāyanappakaraṇa* with the *Kaccāyana-gandha*, the *Mahānirutti-pakaraṇa* with the *Mahānirutti-gandha* and the *Netti-pakaraṇa* with the *Netti-gandha*.

There are other such names of the Pāli grammars like *Kuccāyana-yoga*, *Mahākaccāyana-gandho*, *Susandhi-kappo*, *Kaccāyana-vyākaraṇa*, which are often identified with the *Kaccāyana-pakaraṇa*,

It is believed that the Kaccāyana got inspiration from the *Kammaṭṭhāna* (*attho akkharasaññāto*) as advised by the Buddha to contribute other aphorisms (*Sutta*) and added the collection

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36. "*Ācariyā pana atthi porāṇācariyā atthi aṭṭhakathācariyā atthi gandhakācariyā atthi tividhanāmakācariyā.*

Katame porāṇācariyā ? Paṭhamasaṁgāyanayaṁ pañca satā khīṇāsavā pañcannaṁ nikāyanaṁ nāmañca atthañca adhippāyañca padañca byañjanañca sodhanakiccaṁ anavasesaṁ kariṁsu. Dutiyasaṁgāyanānaṁ satta satā khīṇāsavā tesaṁ yeva saddatthādikaṁ kiccaṁ puna kariṁsu. Tatiyasaṁgāyanānaṁ sahassamattā khīṇāsavā tesaṁ yeva saddatthādikaṁ kiccaṁ puna kariṁsu. Iccevaṁ dve satādhikā dvesahassakhīṇāsavā mahākaccāyanaṁ ṭhapetyā avāsesaṁ porāṇācariyā nāma.

Ye porāṇācariyā te yeva aṭṭhakathācariyā nāma.

Katame gandhakārakācariyā ? Mahābuddhaghosādayo anekācariyā gandhakārakācariyā nāma.

Katame tividhanāmakācariyā ? Mahākaccāyano tividhanāmo.

Katame gandhe kaccāyanena katā ? Kaccāyanegandho, mahāniruttigandho, cullaniruttigandho, nettigandho, peṭakopadesagandho, vaṇṇanitigandho ti ime cha gandhā mahākaccāyanena katā" *Id.* at 58-9.

of the *Suttas* to the first *Sutta.* Hence, the complete composition of the *Suttas* (Aphorisms) was known as the *Kaccāyana-yogo*[37] (*Kaccāyanena kato yogo...*)

The grammatical work composed by Kaccāyana at some time, it seems, earned popularity among the scholars as the *Susandhi-kappa*,[38] for the work appropriately starts with the *Sandhi-kappa* as its first chapter.

There is a Pāli grammar (known as the Kaccāyana-vyākaraṇa), the authership of which is often ascribed to Kaccāyana. Hence, this *Vyākaraṇa* became popular as the *Kaccāyana-vyākaraṇa.* The non-traditionalist modern Pāli grammarians and scholars do not subscribe to this view. They assert that the *Kaccāyana-vyākaraṇa*, as it is available today cannot be regarded at any liberal estimate as the earliest grammatical work of Kaccāyana who was the direct disciple of the Buddha. In their opinion, this *Kaccāyana-vyākaraṇa* is not an entirely new contribution of any one Kaccāyana or of any other grammarian, but it is an edition with an addition of various *Suttas* adopted by some Kaccāyana or an number of scholars of the Kaccāyana tradition of later period.[39] In support of their view the following reasons may be taken into consideration :

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37. See generally,

    (a) "*Kaccāyanena kato yogo...............nyāsavimalabuddhino.*" Gems Elives, *Introduction to Kaccāyana's Grammar*; referred to in *K.V.* Introduction.

    (b) "*Kaccāyano kato yogo,..................brahmaputta ca kārikā.*" *Sds*, p. 42.

    (c) *Supra* note 4(a), p. 59.

38. *KV.* v.1, see also, *Kny.* vs. 7, p. 4.

39. *KV.* Supra note 4(a), p. 67.

1. *Derivative meaning of the term Vyākaraṇa* : By adding Paccayas (yu, aṇa) and Upāsaggas (ā and vi) to the root verb 'Kara', this term is derived. Its derivative meaning is 'an instrument to explain perfectly and completely (see chart 1).

2. *Use of the term Vyākaraṇa* : The term *Vyākaraṇa* is used in the *Piṭaka* literature particularly in three senses.

(a) Firstly, it is found used in the sense of being a grammatical treatise, but not belonging to the Pāli literature. The term *Vyākaraṇa* wherever it is used in the sense of grammar, stands for one of the six special branches (*Chalaṅga*) of Vedic lore of learning (*Vedaṅga*),[40] which deals with the science of grammatical analysis.

(b) The term *Vyākaraṇa*, as found in some of the passages of the Pāli literature, bears the sense of prediction too.[41]

(c) The same is also employed to indieate the sense of answer[42] of any question or explanation[43] of any point of discussion.

3. *Use of the term Vākkaraṇa* : It is another Pāli term which has similarities, with *Vyākaraṇa* if not in the spirit of letters, at least in the spheres of both sound and form to some extant. It is made of the following two constituent terms—'*Vak*' and '*Karaṇa*'. 'Vak' means 'speech' and '*Karaṇa*' means 'making' or 'delivering'. Thus their compound form (*Vākkaraṇa*) means 'delivering speech' or 'making conversation'. Without having the knowledge of the science of alphabets (*Akkhara*), words (*Sadda* or *Pada*) and the

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40. *Abph.* p. 110.

41. (a) "......*buddhānaṁ santike vyākaraṇaṁ labhitvā......āciṇṇaṁ.*" *ANA. Supra* note 7(b), p. 125.

(b) "......*vyākaraṇassidaṁ phalaṁ.*" *Apd.* Vol. II, p. 43.

42. (a) *DN.* vol. I, p. 92.

(b) *Supra* note 10, Vol. IV, p. 266.

43. *Supra* note 10, Vol. III, p. 387.

chief guiding principles (*Vyākaraṇa*) of one's own or other's language none can acquire the art of delivering speech or making conversation. The skill of appropriate application of sweet and meaningful words at the proper time and place fluently is termed as '*Kalyāna-vākkaraṇa*'.[44] Thus the two terms (*Vyākaraṇa* and *Vākkaraṇa*) have a close relation. If *Vyākaraṇa* is treated as a root or seed of a tree, then *Vākkaraṇa* should be treated as its fruit.

4. *Use of the term Veyyākaraṇa* : It is a Pāli term which often creates confusion in the mind of its readers. They, while making the first hand reading of the Pāli literature, take it easily as a synonym for *Vyākaraṇa*. In order to know the meaning exactly for which this term stands in the Pāli literature, the interested persons are advised to note their various uses. On analysis it is observed that this term too bears at least three senses.

(a) The sense of making exposition or explanation is expressed by the use of the term *Veyyākaraṇa*[45] in some passages of the Pāli literature.

(b) The use of the term *Veyyākaraṇa* in the Pāli literature is also observed in the sense of indicating one particular class of the ninefold classification of the teachings of the Buddha (*Navaṅga Satthusāsana*).[46] Thus, *Veyyākaraṇa* refers to that class of the *Buddhavacana* which consists of the whole *Abhidhammapiṭaka*, and

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44. *Supra* note 21, Vol. II, p. 97, see also pp. 195, 226.

45. "*Imasmiṁ ca pana veyyākaraṇasmiṁ bhaññamāne saṭṭhimattānaṁ bhikkhūnaṁ anupādāya āsavehi cittāni vimucciṁsū ti*". *Sn.* p. 387; also see *Mvg.* Vol. I, p. 15.

46. (a) "*Suttaṁ geyyaṁ veyyākaraṇaṁ gāthā udānaṁ itivuttakaṁ jātakaṁ abbhūtadhammaṁ vedallaṁ*". *MN.* Vol. I, p. 133; *Supra* note 44, p. 178.

(b) "*Bahu kho, bhikkhu, mayā dhammadesitā suttaṁ, geyyaṁ veyyākaraṇaṁ, gāthā, udānaṁ, itivuttakam, jātakaṁ, abbhutadhammaṁ, vedallaṁ.*"

Supra note 44, Vol. IV, p. 189; see also, *MN.* Vol. I, p. 178.

to all the *Suttas* which have not been compiled and classed in any of the eight *Aṅgas.*[47]

On the basis of this interpretation, there is a tendency among the traditionalists to claim that the *Suttas* of Kaccāyana are the inseparable part of the Pāli literature belonging to the *Veyyākaraṇa*, since such aphorisms (*Suttas*) have not been included in any of the rest eight other discourses (*Suttas*) contained in the *Sutta-Piṭaka*, also fall under the category of the *Buddhavacana.* To them the first *Sutta* of the *Kaccāyana-vyākaraṇa*, i.e., *attho akkharasaññāto*, since it has been uttered by the Master Himself, can be classified directly as the *Buddhabhāsita-vacana* and the rest of the *Suttas* which have been formulated by Kaccāyana (and also those contained in the *Kaccāyanappakaraṇa* or *Kaccāyana-yogo* or *Susandhi-kappa* or *Kaccāyana-vyākaraṇa*) may be classed as the *Sāvakabhāsita-vacana* and finally as the approved words of the Master (*Buddhānumodita-vacana*).

(c) The term *Veyyākaraṇa* is also found to be used in some passages of the Pāli literature. There it refers to the designation[48] of such persons who are expert in the art of formation of right words (*pada*) and their right application, and who learns the rules of grammar (*Vyākaraṇa*) by heart and know their application in appropriate time and place. (*Padaṁ tadavasesaṁ ca vyākaraṇaṁ adhiyati, vedeti cā ti padako veyyākaraṇo*).[49]

Grammar *in Piṭaka* : The term *Vyākaraṇa* did not appear anywhere in the *Piṭaka* even for once to refer directly to the grammatical rules of the language used by the Buddha or by his

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47. "*Sakalaṁ pi abhidhammapiṭakaṁ niggāthakaṁ suttaṁ yaṁ caññaṁ pi aṭṭhehi aññehi asaṅgahitaṁ buddhavacanaṁ taṁ veyyākaraṇaṁ ti veditabbaṁ.*" *DNA*. Vol. I, p. 32.

48. "*Tena kho pana samayena selo brāhmaṇo.........veyyākaraṇo ......mante vāceti.*" *Sn.*, p. 354; see also *Supra* note 42 (a). p. 76.

49. *Supra* note 42(a). p. 76.

noble disciples, or to that language used by the councillors for the compilation of the *Piṭaka*. This does not indicate in any way that the language used by the Master and His disciples did not follow any grammar or grammatical rule. In place of the term *Vyākaraṇa*, the terms like *Sadda-naya*,[50] *Sadda-sattha*[51] etc. are found there to refer to the grammar. A learner by going through such books could learn the art of analysing the words (*Sadda-bheda*),[52] the art of shooting sounds (*Sadda-vedhin*),[53] the art of correct formation of words and their grammatical explanation (*Sadda-siddhi*).[54]

The persons who became expert in any one or more of such arts were traditionally honoured as the *Sadda-kovida*[55] (a grammarian or phonetician), or *Sadda-vidū*[56] (an expert grammarian).

There are also passages with Pāli words such as *Nighaṇḍu*[57],

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50. "*Tattha 'vaṇṇāgamo vaṇṇavipariyāyā'ti evaṁ niruttilakkhaṇaṁ gahetvā saddanayena vā pisodarādipakkhepalakkhaṇaṁ......*" *KhA*, Vol. I. p. 138.

51. "*Yogovibhāgena hi upayogatthe karaṇavacanaṁ saddasatthe sijjhanti.*" *SnA*, Vol. I, p. 335.

52. *Vsm.* p. 519 sq. (PTS).

53. *Mvs.* pp. 23, 85, (PTS).

54. *SnA.* Vol. II, pp. 113, 410; see also '*Akkharacintaka*'—SnA. vol. II. p. 20.

55. "*Āsaṁsayaṁ hi anāgate pi vattamānavacanaṁ icchanti saddakovidā.*" *Supra* note 54 p. 133.

56. " *.....etasmiṁ hi atthe rājānaṁ piyaṁ kurute ti saddavidū mantenti.*" *SnA.* Vol. I, p. 202.

57. *Supra* note 42, p. 76; *Supra* note 21, p. 150, Id. at, 153. *Sn.* p. 101, *Mlp.* 10 (PTS).

Keṭubha,[58] *Sanighaṇḍukeṭubha,*[59] *Sikkhā,*[60] *Nirutti,*[61] *Akkharappabheda,*[62] *Nirutti-kovida*[63], *and the like bearing the sense* of expertise in various branches of science of display and application of letters (*Akkhara*), words (*Sadda*) for making a better and meaningful expression.

The term '*Nighaṇḍu*' (Skt. nighanṭu) means the science of developing vocubulary or glossary of words along with their synomyms and attributing terms (*Vevacanappakāsanaṁ satthhaṁ*).

The term '*keṭubha*' refers to that science which assists the officiating priests and poets in laying down the rules for their profession.

The term *Sikkhā* (*Śikṣā*) indicates a special training in the

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58. *Supra* note 42(a), p. 76.
    AN. Vol. I, pp. 150, 153.
    Supra note 54, Vol II. p. 279.
    Mlp. 10, 178 (PTS).
59. *Supra* note 42(a), p. 76; *Supra* note 21, pp. 153, 163.
60. *Vin*. Vol. III, p. 23; *Supra* note 42(a), p. 152;
    cf. *Supra* note 21, p. 219;
    n. For detail information in relation to Śikṣā literature in Sanskrit, see section on Vedāṅga, Winternitz, *History of Indian Literature*, Vol. I, pp, 262-266.
61. *Supra* note 42(a), p. 167; *MN*. Vol. III, p. 320; *Supra* note 21, Vol. II, p. 171.
62. (a) "*Saha nighaṇḍunā ca keṭubhena ca sanighaṇḍukeṭubhānaṁ.*" *Supra* note 42(a), p. 76.
    (b) "*Nighaṇḍu ti nighaṇḍurukkhādinaṁ vevacanaṁ pakāsanaṁ satthaṁ. Keṭubhaṁ ti kiriyākappavikappo kavinaṁ upakārāvahaṁ satthaṁ. Saha akkharappabhedena sākkharappabhedānaṁ. Akkharappabhedo ti sikkhā ca nirutti ca.*" *Supra* note 7(c), p. 273; see also *ANA*. Vol. III, p. 223; *Sn*. p. 101; *Supra* note 54, Vol. II. p. 278.

science of proper pronunciation of words as per the law of euphony.

The knowledge of making the etymological interpretation of the words is technically called as *Nirutti*. In the *Piṭaka* literature, this term refers to the understanding of the *Dhammas* in relation to their etymology. Persons having mastery over this branch of learning is called *Nirutti-kovida*.

The knowledge of both the sciences namely, *Nirutti* and *Sikkhā*, has been collectively termed as *Akkharappabheda*.

There are two ways of gaining mastery over the rules of grammar. The normal practice is to get the *Suttas* (aphorisms) of a *Vyākaraṇa* by heart and understand their meaning and usages. The other is to practice the spiritual path i.e. meditation. According to this spiritual path an aspirant has to receive *Kammaṭṭhāna* from his teacher. The *Kammaṭṭhāna* selected by his teacher should be closely related with the elements of sounds (*Sadda-dhātu*) and concerned with any of the grammatical rules (*Suttas*) of any language, in which the aspirant is interested. After developing perfect concentration purely based on the selected *Kammaṭṭhāna* the aspirant becomes able to analyse the constituent factors that constitute his own personality and also those of others. Then he becomes capable of cognizing the importance of the element of sound (*Sadda-dhātu*) and also its relation with his personality. Gradually, the reasons for which various types of sounds are uttered by him or by any being, and also the process through

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63. (a) *Apd.* Vol. II, p. 110.

(b) "*Vītataṇho anādāno niruttipadakovido,*
Akkharānaṁ sannipātaṁ jaññā pubbāparaṁ ca,
Sa ve antimasarīro mahāpañño ti vuccati."
Dpd, Ch. 24, vs 19.

(c) "*Niruttipadakovida = niruttiyañca sesapadesu cā ti, catūsu pi paṭisambhidāsu cheko ti attho.*"
DpdA. iv. 70 (PTS).

which the sounds are formed, become very clear to him. Then he becomes enlightened with the purpose of its use and that of utterance of meaningful sounds. Thus, he, in a state of meditation comes to know the art of using ear-pleasing, heart-pleasing and meaningful language for the sake of his own self and of others. Finally, if he becomes capable of developing his enlightening psychic factors meditating on the impermanent nature of the element of sound meditating on the impermanent nature of the element of sound (*Sadda-dhātu*), he may also attain the highest stage of sainthood (*Arahatta-pada*) along with the detailed knowledge of the analytical science of letters.

In the early stage of the formation of the *Piṭaka*, the practice of spiritual path for gaining mastery over the grammar of the language used in it, was in vogue. The local dialects were adopted by the Buddha, the Omniscient One, for the purpose of preaching his *Dhamma* to persons belonging to all sections of ancient Indian societies and specially to those of the Magadha Kingdom. It is a well recognised fact that the dialects used by the common persons were not so rigid, uniformed, grammatised and ornamental as those of the language of the learned persons of the time of the Buddha. On the basis of this, if one thinks that the Buddha did not know the ornamental Vedic language, so he had no other alternative but to adopt the local dialects. It would be incorrect. He was not under any such compulsion, because the Buddha, from the very age of his schooling, was well trained in ths lore of Vedic learnings—under a number of renowned seers, sages and scholars knowing the Vedic language and literature of his time. He had adopted local dialects not for his own sake but for the sake of the benefit of others. He was an Omniscient One. He knew not only the language of the Vedas, he knew many more languages including the languages of the heavenly and hellish beings too. Traditionally it is believed that the *Piṭaka* literature contains the teachings of the Buddha in their true form. If the form and style of the language used in the *Piṭaka* is taken into consideration, then one can very easily, without any hesitation,

and with much certainty, assert that the Buddha, from the early stage to the last stage of preaching his *Dhamma*, adopted the same language having lesser number of variations. This fact itself shows that before the stage of adopting of local dialects as the medium of preaching his *Dhamma*, Buddha certainly had devoted much time in minimising the variations of different dialects and forging them into one popular and purposeful stream of language. In the face of the above situation, will it not be wrong to say that the Buddha did not follow any grammatical rule towards that end. The language of the Buddha and his style themselves speak that he had certainly followed a set of grammatical rules. Some of these might have been borrowed from the grammars of Sanskrit language and some rules might have been formulated by himself. It might be possible that the Buddha did not feel the necessity of demonstrating those rules to the learned monks at the primary stage of the formation of the *Saṅgha*. But when persons from different sections of society and those belonging to different cultural and linguistic backgrounds joined the *Saṅgha* and the number of Bhikkhus and Bhikkhunis started increasing considerably, he felt the necessity of formulating some more common rules applicable to various dialects Perhaps so, the Buddha then made up his mind to entrust the responsibility of formulating the rules of grammar to some able monk. He knew that among the members of the Saṅgha, Mahākaccāyana was the only capable person to bear this academic responsibility. However, in his selection he had adopted a democratic method, to avert the blame of being partial to Mahākaccāyana. One day finding suitable occasion Buddha addressed the assemly of monks and uttered—*attho akkharasaññāto*, as if he had given a *Kammaṭṭhāna* to all. After the Buddha had left the assembly-hall, all approached to Mahākaccāyana for the clarification of that precise teaching. After some interval of time he delivered a detailed discourse explaining the meaning of that utterance of the Buddha and its purpose, to their satisfaction. Thus, the responsibility of the formulation of

the grammatical rules was handed over to Mahākaccāyana by the Buddha himself.

Thus, the tradition of grammar came into existence in the early Buddhist *Saṅgha*. This tradition was maintained by other Great Disciple (*Mahāsāvakas*) who had attained the *Arahathood* along with the attainment of special knowledge of *Paṭisambhidāñāṇa* and their able disciples in successive order. This tradition is being maintained even today by the interested Bhikkhus and scholars, of this area. Although this tradition originally introduced by the Buddha, this has been named after Mahākaccāyana, since he was the chief expositor of this.

Kaccāyana—tradition came into existence orally. This purely oral tradition was maintained perfectly till the time of composing the aphorisms (*Suttas*) formulated by Kaccāyana in written form came into practice. In this oral tradition, the students used to listen to the *Suttas* from their teachers and got them committed to their memory. Again in turn, they, without making any mistake, used to transmit them by way of recitation to their students. In such a process there came a time when the collection of the *Suttas* formulated by Kaccāyana came to be known first as a *Pakaraṇa*. The time of its appearance as a *Pakaraṇa* is yet to be determined.

The use of the term *Pakaraṇa* signifying an independent and larger collection comprising the exposition of the teaching of the Buddha, was in practice even during the life time of the Buddha. The title of seven treatises, namely *Dhammasaṅgaṇippakaraṇa*, *Vibhaṅgappakaraṇa*, *Kathāvatthuppakaraṇa* and the like may be cited here as illustrations.

The importance of the collection of aphorisms (*Suttas*) formulated by Kaccāyana was not an insignificant one. This grammatical treatise, as it had been composed by one Kaccāyana, later on, at some stage of being handed down to the students by their teachers, was named as *Kaccāyanappakaraṇa* as a mark of honour to its author. This would not be an unreasonable to think

that this grammar might have been enriched by at least more than one grammarians having the same name Kaccāyana. In the process of enriching it, the followers of this tradition might have borrowed some *Suttas* from some popular and famous contemporary grammars of other Indian languages. In order to make them applicable to this new language, they might have brought certain phonological changes in those *Suttas* and added them to the older collection. It is because of this reason, various editions of this treatise with different number of *Suttas* and come into existence. On the basis of the fact of addition of *Suttas* to the original grammar composed by Kaccāyana, later on it earned popularity as the *Kaccāyana-yogo*.[4] This had been given other titles too. *Susandhi-kappa* is one of such titles. It was named so, because the treatise started with the *Susandhi-kappa* as its first chapter to give much emphasis on the importance of rules of euphonic combination (*Sandhi*). A similar treatise, since it bears the characteristic speciality (*Gandha*) of the grammatical tradition of Kaccāyana, was called *Kaccāyana-gandha*. It has another reason of having been named so. According to some, this treatise was nothing but new edition of the old *Kaccāyanappakaraṇa*. To some other

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64 (a) "*Kaccāyanena kato yogo, vutti saṅghanandino,*
Payogo brahmadattena nyāso vimalabuddhino."
Gems Elvis, Kaccāyana's grammar, Introduction, referred to in *KV*. See, for its original source, *Kaccāyanabheda-Ṭikā* (Introduction).

(b) "*Kaccāyano kato yogo, saṅghanandipavuttikā,*
Ṭikā vimalavuddhi ca, brahmaputta ca kāriko." *Sds*. p. 42
"*Acariya pana lakkhaṇavuttiudāharaṇasaṅkhātaṁ,*
imaṁ kaccāyanagandhaṁ kaccāyanattherena kataṁ ti vadanti."
Kaccāyana-vaṇṇanā, referred to in *KV*. Supra note 4(b) p. 59.

scholars, the *Kaccāyanappakaraṇa* was given this new name, at a period by some of its editor or author, when this treatise got its scripturised book (*Gantha*) form for the first time. In the Pāli literature the terms *Gandha* and *Gantha* are found often used as synonym. Thus this treatise, with the changes of time, of the number of *Suttas*, of the groupings of the *Suttas*, with the addition of scholarly comments to those *Suttas*, got various titles at different periods suiting to the mind of the readers of those periods. In this process of preserving the tradition, at a stage, it came to be known as the *Kaccāyana-vyākaraṇa*.

The reasons behind naming it as the *Kaccāyana-vyākaraṇa* are purely grammatical and etymological. Firstly, because it, being the collection of the *Suttas* composed by the Kaccāyana Thera, presents itself before the learners as an instrument to own the valuable treasures of a special (*Visesa*) from (*Ākāra*) and nature (*Lakkhaṇa*) Secondly, it, like an indicative instrument, indicates its possessor a general guideline so as to introduce him with the valuable treasures hidden in the *Piṭaka* literature. Thirdly, because it helps its reader, if they desire, in expressing their own experiences and views to others in Pāli, the language of the Buddhas.

The modern scholars interested in the field are also maintaining the tradition of the *Kaccāyana-vyākaraṇa*, by bringing out its various editions printed in different countries.

There are again some modern scholars who consider it, this being the oldest *Vyākaraṇa* written in Pāli, as the *Pāli-vyākaraṇa*. It is also because of this reason, a number of grammars based on the principles of the *Kaccāyana-vyākaraṇa*, have been named by their authors as the *Pāli-vyākaraṇa*. But out of these various titles, the collection of the *Suttas* composed by Kaccāyana Thera became familiar under the title *Kaccāyana-vyākaraṇa* only.

As already mentioned, there are various editions of the *Kaccāyana-vyākaraṇa*. These editions differ mostly in two matters—(a) firstly, with regard to the number of *Suttas* and (b) secondly, with regard to the number divisions.

(a) Number *of Suttas*

Out of various editions of the *Kaccāyana-vyākaraṇa* at least five are distinct for their variation in the number of the *Suttas*. The above mentioned editions of the *Kaccāyana-vyākaraṇa* in their original form are out of the reach of modern day readers. References of variations in the number of *Suttas* of the *Kaccāyana-vyākaraṇa*, have been detected by the scholars from various commentarial and supplementary literature written on it.

According to the *Kārikā*, the *Kaccāyana-vyākaraṇa* consists of six hundred and seventy two (672)[65] *Suttas* only. The *Kaccāyana-ṭikā* mentions six hundred and seventy three (673)[66] *Suttas*. The number of these, according to the *Mukhamattadīpanī*, is six hundred and seventy five (675).[67] A manuscript of the *Kaccāyana-vyākaraṇa* found by Alwis in Śri Laṅka by the middle of nineteenth century sets down the whole of the aphorisms (*Suttas*) at six hundred and eighty seven (687).[68] There is another tradition of the *Kaccāyana-vyākaraṇa* which maintains that there are seven hundred and ten (710)[69] *Suttas*. The *Mukhamattadīpanī* and the *Nyāsa-pāṭha* written in the Siṅhalese and Burmese scripts respectively too at one stage agree to this last number. In another way of classification, as

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65. "*Sandhimhi ekapaññāsaṁ nāmamhi dvisataṁ, bhave,*
Aṭṭhārasādhikañceva kārake pañcacattālīsaṁ.
Samāse aṭṭhavisañca dvāsaṭṭhi taddhite mataṁ,
Aṭṭhārasasatākhyāte kite suttasataṁ bhave,
Uṇādimhi ca paññāsaṁ suttametaṁ pakāsitaṁ,
Kaccāyanena therena tilokatilaketunā."
Kārikā. pp. 50-52: referred to in *KV*, *Supra* note 4 (a) p. 69

66. *Nyp*. p. 431.

67. *Mmd*. p. 519.

68. *K.P.G.*, Introduction. p. v.

99. "*Samuhappamāṇavasena pana sattasatādhikasahasassamattappamāṇo suttāni pana dasādhikāni satta satāni honti.*"
Supra note 67. p. 5; see also Supra note 66, p. 5; *Kny*. p. 9.

made in the *Kaccāyana-Nyāsa* by the commentator Vimalabuddhi Thera, the number of *Suttas* is 1700.[70] But the basis of a these two classifications is yet to be determined.

The tradition of *Kaccāyana-vyākaraṇa* consisting six hundred and seventy five *Suttas* finds its support also in the *Kaccāyana-vaṇṇanā*.[71] The *Kaccāyana-vyākaraṇa* with this number of *Suttas* earned more popularity than others among the scholars.

Reasons of Variations

The reasons behind such variations of the number of *Suttas* are very obvious. All of these variations go to suggest that the *Kaccāyana-vyākaraṇa* at one time became very famous in this country and abroad as well. Finding its utility, a number of grammarians of different times and countries had commented on it and tried to make it more accessible to the interested learners. In the long run, due to certain unwanted ups and downs in the society or because of some natural calamities, these literature either had faced their ill fate and got destroyed or had turned into the hidden treasures under dust and debris. After a long gap of darkness, such hidden treasures are now being unearthed in fragments and defaced conditions.

The grouping of *Suttas* of minor nature under one major *Sutta* may also be a reason of lesser number of *Suttas*. Separation of several minors *Suttas* coming under one major *Satta*, as several independent *Suttas*, may be one of the reasons of the increasing number of *Suttas*.

(b) *Number of Chapter*

The tradition of the *Kaccāyana-yoga* believes, that the *Kaccāyana-yoga* was just the compilation of *Suttas*. The *Suttas* of this were not divided into so many divisions. Perhaps the earlier

70. *Ibid.*
71. *Kvn.* referred to in *KV* Supra note 4(a), p. 97.

grammatical treatises of the Kaccāyana tradition also did not adopt the system of dividing the *Suttas* into Chapters. But the *Kaccāyana-vyākaraṇa*, as it is available today, is divided into several Chapters. In the absence of the original texts of this tradition the name of the author who had adopted first the system of classifying the *Suttas*, is still unknown to us. The system of forming several Chapters of the contents of a text or treatise has been evolved with a view to presenting them before the learners in a more pleasing and attractive manner. The art of chapterisation is an inseparable part of the modern book editing science. The same contents of a book may be chapterised in a number of divisions form various angles. The authors of various editions of the *Kaccāyana-vyākaraṇa* too have divided the *Suttas* contained therein in various Chapters. With regard to the exact number of the Chapters of this *Vyākaraṇa*, there is difference of opinions among the scholars. Only a few of these have been cited here.

The total number of *Suttas* of the *Kaccāyana-vyākaraṇa* has been divided into various Chapters. With regard to the exact number of Chapters, there are differences of opinions among the scholars.

Buddhappiya Dīpaṅkara,[72] a famous grammarian and author of the *Rūpasiddhi* mentions, that the *Kaccāyana.vyākaraṇa* consists of seven Chapters. Each Chapter is called a *Kappa*. The seven *Kappas* are as follows :—

(1) *Sandhikappa*, (2) *Nāmakappa*, (3) *Kārakakappa*, (4) *Samāsakappa*, (5) *Taddhitakappa*, (6) *Ākkhyātakappa* and (7) *Kitakappa*.

The *Kaccāyana-vaṇṇanā* refers to one *Kaccāyana-vyākaraṇa* which contains *Suttas*, their *Lakkhaṇas*, their *Vutti* and their *Udāharaṇas* too written by another Kaccāyana.[73]

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72. *KV*. Supra nate 4(a), p. 68; see for detail *Rūpasiddhi*.
73. *KV*. Supra note 33; see for details *Kaccāyana-vaṇṇanā*.

The introduction of the Kachchāyano's Pāli Grammar informs that the copy of the *Kaccāyana-vyākaraṇa* found in Sri Lanka by Mr. Alwis is devided into eight books treating on different subjects as mentioned below :

Book I The alphabets, permulation and combination.
Book II Declension – nouns, adjectives and pronouns.
Book III Government
Book IV Compound words.
Book V Noun Derivatives
Book VI Verbs
Book VII Verbal derivatives
Book VIII Verbal derivatives from *Uṇādi* affixes.

Each book (Division) is divided into several sections, each containing a number of *Suttas*. Their number is limited within twenty to fifty.

The Dictionary of Pāli Proper Names makes a mention of another *Kaccāyana-vyākaraṇa*, the contents of which are also divided into eight divisions. It mentions the number of divisions only, but does not mention the names of those eight Chapters. The same source further adds to that each of these divisions comprises *Suttas* (aphorisms with great brevity); *Vutti* (supplements); *Payoga* (grammatical analysis with examples), and *Nyāsa* (Scholia or explanatory notes of the principal grammatical forms in the shape of questions and answers).[75]

Dr. Bharat Singh Upādhyāya, in his Pāli Sāhitya Kā Itihāsā,[76] apprises of another *Kaccāyana-vyākaraṇa*, the *Suttas* of which are also divided into eight Chapters. The names of these Chapters, as recorded in the Introduction of thc *Kaccāyana-vyākaraṇa*, are as

74. *Supra* note 68.
75. *DPPN.*, Vol. I, p. 479.
76. *PSI.*, p. 736.

follows—(1) *Sandhi*, (2) *Saññā*, (3) *Nāma*, (4) *Kāraka*, (5) *Samāsa*, (6) *Taddhita* (7) *Ākkhāta* and (8) *Kita*.

There is information of another *Kaccāyana-vyākaraṇa*, which instead of eight books, divides the whole of the contents into four broad Chapters. Each Chapter is again divided into several Sub-chapters. The total number of the Sub-chapters contained in the *Kaccāyana-vyākaraṇa* is twenty three.

There are three other types of editions of the *Kaccāyana-vyākaraṇa*. One edition of the book contains the *Suttas* along with their *Vuttis* only. *Vuttis* are the supplementary grammatical work in nature. The other contains the *Suttas* along with their *Vutti* and the *Payogo*. The *Payogo* is a grammatical treatise which shows the application of the *Suttas* with a number of examples. The third type of edition of the *Kaccāyana-vyākaraṇa* contains in it the *Suttas*, the *Vuttis*, the *Payogo* and the *Nyāsa* of each *Sutta*. The *Nyāsa* is a type of scholastic grammatical work in which the *Suttas* are dealt with in details.

In India a critical and popular edition of the *Kaccāyana-vyākaraṇa* in the Devanāgarī scripts came into light for the first time in the year 1967 under the joint editorship Prof. Laxminarayan Tiwary and Shri Birbal Sharma. It contains altogether six hundred and seventy five *Suttas*. This editon is enriched with the association of their *Vuttis* and their translation.

The *Suttas* of this *Kaccāyana-vyākaraṇa* are divided into four broad Chapters. Each of these Chapters is technically termed as a *Kappo*. The four *Kappas* are respectively (1) *Sandhikappo*, (2) *Nāmakappo* (3) *Ākhyātakappo* and (4) *Kitabbidhānakappo* (*Kibbi dhānakappo*).

The *Sandhikappo* deals with fifty one *Suttas* in five Sub-chapters. Each of these Sub-chapters is called a *Kaṇḍa*.

The *Nāmakappo* contains in it three hundred and fifty six *Suttas*. These *Suttas* are divided into eight *Kaṇḍas*.

The *Ākhyātakappo* has one hundred and eighteen *Suttas*. These are divided into four *Kaṇḍas*.

The *Kitabbidhānakappo* has six *Kaṇḍas* to deal with one hundred and fifty *Suttas*.

Thus the *Kaccāyana-vyākaraṇa* has in all twenty three *Kaṇḍas* to deal with six hundred and seventy five *Suttas*. Here is a diagramme showing its scheme of chapterisation :

Sl. No.	*Name of the Kappa*	*No. of Kaṇḍa*	*No. of Sutta*
1st	*Sandhikappo*	5	51
2nd	*Nāmakappo*	8	356
3rd	*Ākhyātakappo*	4	118
4th	*Kitabbidhānakappo*	6	150
	4 *Kappas*	23 *Kaṇḍas*	675 *Suttas*

Importance :

Besides the school of *Kaccāyana-vyākaraṇa*, there are many more other schools of *Vyākaraṇa* in the Pāli literature. Among these numerous schools of Pāli *Vyākaraṇas* only five became famous. These are (1) *Mahānirutti*, (2) *Bodhisatta-vyākaraṇa*, (3) *Sabbaguṇākara-vyākaraṇa*, (4) *Kaccāyana-vyākaraṇa*, (5) *Moggallāna-vyākaraṇa* and (6) *Saddanīti-vyākaraṇa*.

Out of these, the *Mahānirutti*, the *Bodhisatta-vyākaraṇa*, and the *Sabbaguṇākara-vyākaraṇa* met the ill fate. Because of their non-popularity, these books are now almost extinct. Their availability is even doubtful. The other three schools of *Pāli Vyākaraṇa* are alive. But among these three, the school of *Kaccāyana-vyākaraṇa*, because of its simplicity, earned more popularity than the other two. Among the chief schools of Pāli grammar, there is none so pleasing in style, so clearly understandable which can be, so readily committed to memory, so excellent in arrangement, so highly recognized as an

authority by grammarians as this Kaccāyana. It is in short, the mainstay of the Pali language. The *Kaccāyana-vyākaraṇa*, from the very salutary and introductory verses to the last *Sutta*, animates and instigates the pupils of Pāli by a representation at the commencement of the advantages to be gained by a proper study of letters (Akkhara). It has its own lengthiest school of grammar with a number of supplementary works. Finally and safely it may be remarked that the *Kaccāyaṇa-vyākaraṇa*, for its simplicity and brevity, is universally acknowledged to be the best Pāli *Vyākaraṇa*. So it is an indispensible treatise for all pupils who wish to make an exhaustive study of the Pāli language and literature.

Authorship : With regard to the authorship of the *Kaccāyana-vyākaraṇa*, there are differences of opinions among the scholars. It has become now a days a point of interesting discussion among the scholars of this area.

One group of the traditionalist scholars hold the view that the authorship of the *Kaccāyaṇa-vyākaraṇa* should be ascribed to Kaccāyana, since he himself, being inspired and authorised by the Buddha, had composed contents of the *Kaccāyaṇa-vyākaraṇa*.

The second group of traditionalists are of the opinion that the *Lakkhaṇas* (characteristics), the *Vuttis* (supplementary grammatical works), the *Udāharaṇas* (examples) etc. were composed by Kaccāyana Thera. In support of their views they cite references from the *Kaccāyana-vaṇṇanā*.[77]

The third group of the traditionalists believes that the Kaccāyana Thera of the time of the Buddha had himself composed only the *Suttas* of the *Kaccāyaṇa-vyākaraṇa*. The work related to the *Vutti* (supplements). the *Payoga* (application in examples), the *Nyāsa* or *Ṭikā* (scholastic exposition), and the *Kāraka* (supplementary grammatical work on systax) were composed by Saṅghanandi, Brahmadatto, Vimalabuddhi and Brahmaputta respectively.

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77. *K.V*, Supra note 33.

The authors of the *Kaccāyana-bheda-ṭikā*, and the *Saddhamma-saṅgaha*[78] support this traditional view.

The fourth group of modern but traditionalist scholars also aseribe the authorship of *Kaccāyana-vyākarana* to Mahāsāvaka Mahākaccāyana. "The Buddhist Traditions in Ceylon" wrote Prof. Cowel "all agree in calling the author of the earliest Pāli grammar Kachchāyano, and although this is said to have perished."[79]

Mr. James D'Alwis in his 'An Introduction to Kacchāyano's Grammar of the Pāli Language' without any doubt tries to identify the present Pāli (Kaccāyana)-*vyākaraṇa* with the ancient *Susandhi-kappa* written by Mahākaccāyana. In support of the traditional view, he quotes passage from the *Tikā* of the *Aṅguttara-Nikāya-Aṭṭhakathā*.[80]

Mr. Francis Mason writes in the Introduction of *Kachchāyano's Pāli Grammar*—"In fact Kachchāyano built his grammar precisely, like the edifice of the Paris exhibition".[81] From Sanskrit sources we learn that there was a Kachchāyano, or Kākatyāna, who had composed Sanskrit grammar about the age of Gautama.

Dr. E. Bühler has shown from manuscripts recently discovered, that 'Pāṇini, the father of Sanskrit grammar, quotes from Kachchāyano as his predecessor, and has borrowed from him many of his grammatical terms. This establishes his antiquity and Dr. Bühler adds : "I believe that Kākatyāyana was not a Brāhmaṇa, and should not be at all astonished, if it were established by additional evidence that he was a follower of the Sākyamuni."[82]

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78. *Supra* note 34(b), p. 42
79. *Supra* note 68, p. i.
80. *Id.* at ii.
81. *Id.* at iii.
82. *Supra* note 68, p. ii.

According to one tradition, it is also believed that one Buddhaghosa brought it to Burma at 387 A.D. and he himself translated it and commented on it in Burmese language.[83]

There are other modern scholars who somehow disagree to the traditional view with regard to the authorship of the *Vyākaraṇa* in question. To them the name Kaccāyana should not be treated as the only decisive factor to this effect, because there were other Pāli or Sanskrit scholars of the same name during the post-Buddha period and even after the age posterior to Buddhaghosa. It is so they propose that the internal literal evidences available in the *Kaccāyana-vyākaraṇa* and the historical evidences in other contemporary literature also should be taken into consideration for this purpose,

According to some, Kaccāyana of the *Kaccāyana-vyākaraṇa*, since there is no mention of name of this treatise in any of the scripture of the *Piṭaka* literature, belonged to the post-*Piṭaka* period.[84] The period of the *Piṭaka* literature may be extended maximum upto the period of the third Buddhist Council held during the reign of Asoka, the Great King.

In the descriptive part of the *Sutta* No. 9 of the *Sandhikappa*, there is a passage. It runs as follows :

> "*Yā ca pana sakkataganthesu samaññā ghosā ti*
> *vā aghosā ti vā payoge sati etthā pi yujjante.*"[85]

Its meaning is as follows : "The rules framed in connection with the consonants designated as *Ghoṣa* or *Aghoṣa* are the same as applied in the Sanskrit grammars."

This passage itself presupposes or speaks of the existence of some Sanskrit grammars. Taking it as an evidence and a base as

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83. *Id.* at v.

84. *PLL.*, p. 37.

85. *KV.* p. 12, S. 9.

well Satish Chandra Vidyabhushan argues that Kaccāyana, the author of the *Kaccāyana-vyākaraṇa* had taken maximum help, if not copied down, from the *Suttas* of the Sanskrit grammars of his time, in the formation of the *Suttas* of the *Kaccāyana-vyākaraṇa*.[86] Thus he refutes the traditional belief of ignoring any relation of Pāli, Sanskrit and their grammars.

This assesment cannot be treated as cent per cent correct, because similarities of nature or of the contents of any thing or being do not indicate always the act of coping by one from the other. This may indicate the chance of coincidence of being common and natural classification only.

Even if suppose to be so for the time being, this passage does not help us in determining any particular date of the author Kaccāyana, since it does not mention the name of any particular Sanskrit *Vyākaraṇa*. In such a situation it helps the traditionalists in uphelding their view because even during the time of the Buddha too, there were many grammatical treatises written in Vedic Sanskrit language.

Moreover, the quoted passage does not form the part of the *Sutta* No. 9. The said *Sutta* originally runs as under :

"*Parasamaññā payoge*".

The quoted passage, which has been used as the internal evidence by S.C. Vidyabhushan, is a part of the *Vutti* on the above mentioned *Sutta*. The *Vutti* was made on the *Suttas* of the *Kaccāyana-vyākaraṇa* by one Saṁghanandi[87] Thera who flourished much after the period of Kaccāyana of the *Kaccāyana-vyākaraṇa*. So the said passage does not serve the purpose for which it has been quoted. Perhaps S.C. Vidyabhushan had some confusion about the nature of the *Sutta* and the *Vutti* and consequently had mistaken *Vutti* for *Sutta*.

86. *KV*. *Supra* note 4(a), p. 66.

87. *KbT*. referred to in *KV*. *Id*. at 59.

Besides this, he searched out the names of two historical personalities namely, Devānampiyatissa and Upagutta from the *Kaccāyana-vyākaraṇa.* Both of these were contemporary of Asoka. On the basis of these two internal evidences he tries to justify his notion that the *Kaccāyana-vyākaraṇa* was written certainly after the period of Asoka.

But these two evidences too do not serve his purpose, because neither of these appear in the main part of the *Suttas* of the *Kaccāyana-vyākaraṇa.* The names namely Devānampiyatissa and Upagutta appear in the *Payogas* of the *Sutta* No. 253[88] and No 283[89] respectively. These evidences thus go to tell that the treatise known as the *Payoga* of the *Kaccāyana--vyākaraṇa* was written during or after the Asokan period. Then these evidences also are helpful in determining the earliest period of the composition of the *Payoga* by Brahmadatta.[90]

In that period (3rd century *A.D.*), there were two Kaccāyanas. One Kaccāyana (Sanskrit-Kātyāyana) wrote the *Vārttikas* on Pāṇinī's grammar. The other Kaccāyana of that period too was a Sanskrit grammarian. The Chinese pilgrim, Hioun Thsang also in his record mentions one Kaccāyana. Hioun Thsang during his stay in India (629-645) A.D.) had an opportunity to sojourn in a monastery founded by Asoka in which one monk of the same name had composed a theological work three hundred years after the Mahāparinibbāna of Gautama Buddha. As the grammatical work of the Kaccāyana in question shows clearly the influence of Sanskrit grammar, chiefly the *Kātantra,* there is a tendency among some modern scholars to identify Kaccāyana of the *Kaccāyana-vyākaraṇa* with the Kātyāyana of that period.[91]

R.O. Franke has observed that the *Vyākaraṇa* that existed before the period of Buddhaghosa and Dhammapāla might have a

88. *KV*. p. 130. S. 253.
89. *Id.* at 155. S; 283.
90. *Supra* note 86, p. 59.
91. *Supra* note 68 p. ii.

fixed grammatical system, which was different from that Kaccāyana. According to him that *Vyākaraṇa* was perhaps based on the grammar of Bodhisatta. Both Buddhaghosa and Dhammapāla nowhere in their literature mention the name of *Kaccāyana-vyākaraṇa* even for a single time. Basing this fact some scholars believe that the grammarian Kaccāyana certainly belonged to the age posterior to Buddhaghosa, for otherwise the latter would have mentioned either the name of Kaccāyana or followed Kaccāyana in grammatical terminology taking him as the author of the classical Pāli grammar. On the fact his name having not been mentioned or the absence of any grammatical rule of the *Kaccāyana-vyākaraṇa*, they conclusively say that Kaccāyana of the *Kaccāyana-vyākaraṇa* has nothing to do with the Mahāsāvaka Mahākaccāyana. Scholars who held this view, try to identify the *Kaccāyana-gandha* with the *Kaccāyana-vyākaraṇa* and finally ascribe the authorship of the same to Kaccāyana. Thus a higher limit for the date of Kaccāyana has been fixed by them extending it to the fifth or sixth century[92] A. D.

Now the scholars of this present age (twentieth century A.D.) have before them two opinions of extreme nature in this matter. The authorship is ascribed, according to one view, to Mahākaccāyana of the time of the Buddha and according to other one [K. V. 67] Kaccāyana belonging to the period of the seventh century A.D. at maximum. But none of these two views has not yet been established directly on any undeniable literal and historical evidence. The traditionalists although quote several citations in their favour, there is not a single citation from the *Piṭaka* sources which can be evidently accepted Because of many other sueh reasons the views of the traditionalists are still within the purview of doubts suspicions. Similarly, in the absence of direct historical evidences, the view of modern scholars too are still suspectfull.

92. *Supra* note 84.

In order to face the modern critics and to establish any impartial opinion one is advised to take the following chief points into his consideration :

Criticism

(1) The reasons and the contexts cited by the traditionalists in connection with the utterance of *Attho Akkharasaññāto* the first *Sutta* of the first Pali *Vyākaraṇa*, made by the Buddha, have not yet been traced out in the *Piṭaka* literature belonging to the post-Buddhaghosa period.

(2) Passages as cited by traditionalists narrating the incidences of the composition of the *Suttas* of the first Pāli *Vyākaraṇa* made by the Mahāsāvaka Mahākaccāyana, have been taken from the secondary grammatical treatises like that of the *Kaccāyana-vaṇṇanā*.

(3) The passage extracted from the *Kaccāyana-vaṇṇanā* does not tell the exact number of *Suttas* composed by Mahāsāvaka Mahākaccāyana and also do not give the name of any place where those *Suttas* have been disclosed before the Saṅgha for the first time.

(4) The sources forwarded for favour of the traditional view also do not attest the approval or appreciation of the Buddha to Mahāsāvaka Mahākaccāyana for the composition of such *Suttas*.

(5) The *Madhupiṇḍika Sutta* informs of the extraordinary expertise of Mahākaccāyana only in expounding the *Dhamma* briefly delivered by the Buddha.

(6) The composition of the *Suttas* of the *Vyākaraṇa* is a great acheivement in the life of a composer It is also a mile-stone in in the progress of a literature of the concerned language. When

the utterances or discourses of minor nature like that of the *Kumārapañha* could have been included in the *Khuddakapāṭha* of the *Khuddaka-Nikāya* as the inseparable part of the *Piṭaka* literature, why then the compilation of the *Suttas* composed by the Mahāsāvaka Mahākaccāyana has not been included in the same by the Saṅgītikāraka Bhikkhus ?

The modern critics, on the basis of the above mentioned points, argue that the Mahāsāvaka Mahākaccāyana in no way may be identified with Thera Kaccāyana, the author of the Pāli *Vyākaraṇa* under any title like *Kaccāyanappakaraṇa*, *Kaccāyanagandha*, *Kaccāyanayoga* or *Susandhikappo* or *Kaccāyana-vyākaraṇa*. In their opinion, Mahāsāvaka Mahākaccāyana at best can be regarded as the founder predecessor of a school which might have developed as the Avantī school of the Buddhists at a much later period. According to these modern scholars, Kaccāyana, author of the *Kaccāyana-vyākaraṇa* was probably a South Indian belonging to the fifth or sixth century A.D. They also further add that this Kaccāyana belonged to the Avantī School founded by Mahāsāvaka Mahākaccāyana. He was, perhaps, also the author of the *Nettippakaraṇa*-[93]

As the language, for which Kaccāyana composed the *Vyākaraṇa* later on came to be known as *Kaccāyana-vyākaraṇa*, was adopted by the Buddha for the first time for the purpose of preaching his *Dhamma* even long before its coming into existence as a compiled form. He had used the same throughout his life in the same style and perfection with which he had started preaching his *Dhamma* for the first time. For a comparative study one may examine the style and the grammatical perfectness of his language used in the *Dhammacakkapavattana* and the *Mahāparinibbāna Sutta* or any *Sutta* delivered by him at any stage of his life. Even after the composition of *Sutta* the first *Vyākaraṇa* of a widely popular language, other then Sanskrit, by Mahākaccāyana as the

93. *Supra* note 75, p. 478; see also, *Supra* note 86.

traditionalists believe, the Buddha did not bring any change in his style of using the language. The comments made by the celebrated commentators Ācariya Buddhaghosa, in his commentary, clarifies this point. The opening sentence of each *Sutta* of the *Sutta Piṭaka* containing three words—*Evaṁ me sutaṁ*,[94] suggests that the Bhikkhus of the time of the Buddha also did not bring any change in the contents of the *Dhamma* delivered by their Master. The comments of Ācariya Buddhaghosa also go to narrate the traditionalists' views that those Bhikkhus and Bhikkhunis did not bring grammatical change in the style of language used by the Buddha, even after the composition of the *Vyākaraṇa*, made by Mahākaccāyana. The same is also true of the councillors of the first Buddhist Council that took place immediatelly after the *Mahāparinibbāna* of the Buddha. They have also adopted the same system in compiling the teachings of the Buddha as had been heard by the Arahants and other monks from him. The language used by the Master was perfect in all points of grammar composed by Kaccāyana or Mahākaccāyana of the later period. These facts boldly and categorically go to suggest that the Buddha, from the very early age of schooling was trained under a good number of celebrated seers and sages of the time of King Suddhodana. In this connection, the name of Sabbamitta[95] is worth-mentioning. He was a well versed scholar in the Vedic lore belonging to a famous Udicca Brāhmaṇakula.[50] So doubtlessly, it may be said that Buddha had certainly a good knowledge of grammar of Vedic language and literature of that period. His mother being a Kolyan and he himself being a son of the royal family of the Sakyan clan, his expertise in the languages used by the Kolyans and the Sakyans, is beyond any doubt. After his great renunciation, about six years he had wandered over many places of Magadha Kingdom and met a number of learned and common people of those places. It is also quite unreasonable to

94. *DNA*, *Supra* note 47, pp. 37-41.
95. *Mln*. p. 236 (PTS).

think that he had not learned the language of the people of Magadha during that long period. Kosala being a powerful and closest country of three neighbouring states, there is also nothing unreasonable to think that the Buddha also knew the language of the Kosalans. Moreover, the Buddha had passed his maximum time in these two countries—Magadha and Kosala. Thus, even before the attainment of the Supreme Enlightenment, Siddhartha Gotama was expert at least in five languages. Out of these the language of the Vedas was a highly developed and ornamental literary language with various rigid grammatical rules. The other four were purely in the nature of spoken languages. Each of these spoken languages had some sort of uniqueness. These were guided by some arbitrary rules used by the users of each locality. Yet each of these had some factors which were common at least in two or more spoken languages.

After the attainment of the Enlightenment he became the Buddha. The Pāli literature mentions four kinds of the Buddhas. They are namely, the *Bahussuta* Buddha, the *Catusacca* Buddha, the *Pacceka* Buddha and the *Sabbaññū* Buddha. A *Sabbaññū* Buddha is superior to all other beings, human and divine and even including the other three types of the Buddhas. A *Sabbaññū* Buddha, by his ommiscient power, can know whatever he wants to know. He can express his intentions to any being of any plane of existence in the language of listeners. His range of knowledge had no limitation. But the Buddha, being a human being always perfers the language of the human beings. A Buddha always in almost all chief phenomena of life, instead of following his family tradition, follows the tradition of previous Buddhas.

Gotama, the Buddha was a *Sabbaññū* Buddha. In the matter of selection of a popular language he might have exercised the power of his Omniscience. The name of the language in which he had preached his *Dhamma*, was not given by the Buddha himself. The name of the language was not even mentioned anywhere in the

96. *SNA*, Vol. I, p. 20; *ANA*, *Supra* note 7(b), p. 65.

Piṭak i literature, either by their recitors chiefly Ānanda and Upāli, or by their compilors. Although the Buddha did not mention any name given to his language, but any one may guess it, after making a careful study of the intention of the Buddha lying behind the preaching of his *Dhamma*, the remarks he made with regard to the selection of language to be used by the *Saṅgha*, and by making a comparative linguistic, phonological and grammatical study of various languages and dialects prevalent in the ancient Indian societies of the time of the Buddha. Let us here review his remarks, the time, the place and the occasion of making his remarks and then their repercussions.

The *Dhammacakkapavattana*[97] was the first public discourse delivered to the fivefold monk by the Buddha at the Deerpark of *Isipatana* near *Vārāṇasī*. After hearing the *Dhamma* from the Buddha they attained to the highest stage of Sainthood (*Arahatta-phala*). They requested him to ordain them as his monk-disciples. The Buddha welcomed them and addressed as *Bhikkhu*. Thus for the first time, the Saṅgha of Bhikkhus was founded by him with the five monks. Very soon the number of persons, who having attained the Arahathood, joined his *Bhikkhu Saṅgha*, became sixty. Realising the importance and the urgency of preaching the *Dhamma* for the benefit of all he insructed them :

> "Go, Oh Bhikkhus and wander forth for the gain of many, for the welfare of many, in compassion for world, for the good, for the gain, for the welfare of gods and men."[98]

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97. *Mvq. Supra* note 45, pp. 13-8.
98. "*Caratha, bhikkhave, cārikaṁ bahujanahitāya bahujana-sukhāya lokānukampāya atthāya hitāya devamanussānaṁ. Mā ekena dve agamittha. Desetha, bhikkhave, dhammaṁ ādikal-yāṇaṁ majjhekalyāṇaṁ pariyosānakalyāṇaṁ sātthaṁ savyañ-janaṁ kevalaparipuṇṇaṁ parisuddhaṁ brahmacariyaṁ pakā-setha.*" *Id.* at 23.

Along with this, he had also categorically instructed them that two Bhikkhus should not tread the same path at a time.

Having been instructed thus, the Bhikkhus took different paths leading different directions and destinations with a missionary zeal to preach the *Dhamma* to the maximum number of person. As a result of this, persons from various families with different linguistic, cultural and religious traditions belonging to different villages, cities and states started joining the *Sangha*. The number of Bhikkhus within a very few years became unaccountable. They too having been instructed to preach the *Dhamma* and to ordain the aspirants at the place and the time wherever and whenever they met them, started preaching their sermons and ordaining the aspirants. At the primary stage of the Buddha did not feel the necessity of making any hard and fast rule for the selection of language. Naturally, this shows that from the very beginning of the formation of the Bhikkhu Saṅgha, the Bhikkhus were freely using their own dialects for the purpose of preaching the *Dhamma* of the Buddha in their native lands.

At that time, there were two Bhikkhus, Yamelu and Tekula by name. They were two brothers. They belonged to a Brāhmaṇa family. Both of them were expert in the use of metrical form (*Chandasa*) of the Vedic Sanskrit language. Having known that the *Dhamma* of the Buddha was being preached by various Bhikkhus in their own dialects, those two Bhikkhus became very much anxious and annoyed. Those two Bhikkhus thought that the use of various local dialects in preaching the *Dhamma* would pave the way for bringing distortion and imperfections in the *Buddhavacana*. With an intention to preserve the purity of the *Buddhavacana* and to seek permission for its preaching in the *Chandasa* language only, the two, Yamelu and Tekula, jointly reported the whole matter to the Buddha, thus—

"Etarahi, bhante, bhikkhū nānāgāmā nānāgottā nānājaccā nānākulā pabbajitā. Te sakāya niruttiyā Buddhavacanaṁ dūsenti. Handa mayaṁ, bhante, Buddhavacanāni chandaso āropemā ti."[99]

Buddha immediately reacted to this and rebuked those two Bhikkhus for making such proposal replete with a sectarian feeling. He rejected their proposal of translating the *Buddhavacana* into the *Chandasa* language very sharply.

Finding a suitable time and occasion, the Master addressed the assembly of Bhikkhus and instructed thus :

"Netaṁ, moghopurisā, appasannānaṁ ceva appasādāya, passannānaṁ ca ekaccānaṁ aññathāttāyā' ti. Na, bhikkhave, Buddhavacanaṁ chandaso āropetabbaṁ. Yo āropeyyo āpatti dukkaṭassa."[100]

Through this instruction the Buddha cautioned that the *Buddhavacana* at no cost should be translated into the *Chandaso* language. A Bhikkhu who would do so, would be guilty of transgressing a rule of minor nature.

After the promulgation of this ordinance, on the same occasion and at the same assembly, with regard to the choice of language to be adopted by the *Bhikkhus* and *Bhikkhunis*, the Buddha ordered thus :

"Anujānāmi, bhikkhave, sakāya niruttiyā Buddhavacanaṁ pariyāpunituṁ."[101]

The literal translation of this is as follows : "I order, Oh Bhikkhus to learn the *Buddhavacana* through the *Sakā Nirutti.*"

Nirutti generally means *'language'* and particularly *'dialect'*. According to the grammatical rule of almost all Indian languages

99. *Cvg.* 5.16, pp. 228-9.
100. *Id.* at 229.
101. *Ibid.*

an adjective is always used before a noun for which it qualifies, as in the case of *Māgadhā Nirutti* or *Māgadhikā Bhāsā.* In such case *Māgadhī* is the name of a language or dialect spoken by the citizens of the kingdom of Magadha. The term *Saka* cannot be treated in the same manner as the term Magadha has been used in the case of *Māgadhā-Nirutti,* for there is no mention of any country or Janapada having the name *Saka* in ancient India, at least certainly not during the time of the Buddha. Mention of names of various *Nirutti* or *Bhāsā* such as Sanskrit; *Mahārāṣṭrī, Śurasenī Māgadhī, Ardha-māgadhī, Apabhraṁśa,*[102] are available abundantly in the ancient Indian literature. But the mention of any *Nirutti* having the name *Saka* is not found in any of the Indian literature. Hence, one can conclusively remark that the Buddha, by using *Sakā nirutti,* did not refer to any particular dialect ((*Nirutti*) having the name *Saka.*

Under such circumstances scholars have before them no other alternative but to take the term *Saka* in the sense of 'own' only. The use of the term *Saka* in the sense of 'own' is available abundantly in the Pāli literature. The terms *Sakā-Nirutti* combinedly mean 'own dialect' may refer to some particular or any dialect or language of the time of the Buddha.

Here is given the maximum number of interpretations of the term *Sakā-Nirutti* to have a over all survey of its various uses. The term has been used in the sense of ;

(a) Buddha's own family language,

(b) the language of the Buddhas, i. e. Māgadhī,

(c) the language of tha citizens of Magadha, i.e. Māgadhī: and

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102. *I.P.* p. 4.

*For a discussion on the topic, see the discussion made by Winternitz in his 'A History of Indian Literature', Vol. II. pp. 41-42.

(d) the language of the learners.

Let us examine each of these one by one.

(a) Maternally the Buddha was a Kolyan and paternally a Sakyan. In his youth, he might have been influenced by the dialects of these two Janapadas. With the Great Renunciation, a Bodhisatta breaks all family ties and with the attainment of the Supreme Enlightenment he adopts and maintains the tradition of the Buddhas.

This is true also with Gotama. At the invitation of king Suddhodana, the Buddha had paid a visit to Kapilavatthu for the first time after attainment of his Buddhahood. After reaching Kapilavatthu, he did not enter directly into the royal palace. Instead of entering into the royal place, the Buddha being accompanied by the Bhikkhu Saṅgha moved from door to door and begged alms. Having heard so king Suddhodana met the Buddha and expressed his resentment saying that his begging was against the tradition of the royal family to which he belonged. The reply that was given by the Buddha was a remarkable one. It is also noteworthy in the context of the language of the Buddha. According to his reply, by begging alms he had maintained the tradition of the Buddhas, as he, after the attainment of the Supreme Enlightenment, had become a member of the family of the Buddhas.[103] This incidence

103. "*Kiṁ bhante, amhe lajjāpetha, kimatthaṁ piṇḍāya caratha, kiṁ ettakānaṁ bhikkhūnaṁ na sakkā bhattaṁ laddhuṁ ti saññaṁ karitthā ti.*

Vaṁsacarittametaṁ mahārāja, amhākaṁ ti.

Nanu bhante, amhākaṁ mahāsammatakhattiyavaṁso vaṁso ? Tattha ca ekakhattiyo pi bhikkhācāro nāma natthī ti.

Ayaṁ mahārāja, rājavaṁso nāma tava vaṁso. Amhākaṁ pana dīpaṅkaro koṇḍañño...pe...kassapo ti ayaṁ buddhavaṁso nāma. Ete ca anekasahassasaṅkhā buddhā bhikkhācarā, bhikkhācāreneva jīvikaṁ kappesuṁ ti......" *Ndn.* p. 224.

alone is enough to say that Gotama, the Buddha did not have any attachment towards any material and immaterial thing of his family lineages. When this is the truth, then how could he have show his attachment to an immaterial thing like that of a meternal or paternal language. Moreover, the Buddha was born in a democratic teacher, could not impose his family language compulsorily on those disciples who were neither Kolyan nor Sakyan. The ordinance connected with the use of *Sakā Nirutti* was made by the Buddha at a locality of Sāvatthi in the Kingdom of Kosala. The Buddha by then had visited innumerable villages and cities of many Janapadas Magadha, Vajji and the like. It may also authentically be said that by that time hundreds of thousands persons mostly from Magadha, Vajji, Kosala had joined the Bhikkhu Saṅgha. The number of persons from the Sakyan and the Kolyan clans joining the Order by then was lesser in comparison to other. From the point of number too, for a rational teacher like the Buddha, it becomes irrational to impose the language of the minorities on the persons having majority number. The Buddhas never adopted an unnecessary and unnatural means for the achievement of the goal of their life. They always adopt for such purpose a middlepath which work naturally and easily too. Hence, it is beyond the imagination to think that Gotama, the Buddha had adopted his family language for public purposes. Thus, it seems, the term *Sakā-Nirutti* does not refer particularly to the family language of the Buddha.

(b) Instead of using the family language, it is traditionally believed, Gotama, the Buddha had adopted such a language which was common to the Buddhas to maintian the tradition of the Buddhas. Such is the reason why each of the Buddhas is honoured as a *Tanti-dhara* (holder of the tradition).[104] As this tradition is

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104. "*Ayaṁ abhidhamma nāmo na adhunā kato, na pi...devatāhi vā bhāsito. Abhidhammo pi hi sutte pi ekasadisā vā tanti niddiṭṭhā ti imassatthassa dipanatthaṁ.*" *VbhA*. p. 144.

(b) "*Tantidharo ti buddhavacana sukusalo.*" *Vsmd*. p. 27.

maintained by each Buddha through the use of the language of his predecessing Buddha, that language is also called the *Tanti.* It, being common to all the Buddhas, may be termed as the *Buddhanirutti* too.

The language common to the Buddhas is called the *Mūlabhāsā* because, as traditionally believed, through this language the human beings even belonging to the first aeon (*Ādikappikā*) started talking (to each other). Thus this language (*Bhāsā*) becomes the origin (*Mūla*) of all the language of the world of human beings.[105]

This has other reasons too of being called so (*Mūlabhāsā*= *Māgadhabhāsā*). It is through his language the baby Prince Siddhaattha made the following first* utterance immediately after taking his birth and before hearing any sound of any human being.

> "*Aggo hamasmi,*
> *Jeṭṭho hamasmi,*
> *Seṭṭho hamasmi, lokasmiṁ.*
> *Ayamantimā jāti.*
> *Natthi'dāni punabbhavo.*"[106]

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105. "*Sā māgadhī mūlabhāsā narā yāyādikappikā,*
Brāhmaṇo cassutālāpa sambuddhā cāpi bhāsare."
See Weliwittiye Siri Dhammaratana Terunnanse, ed, Supra note 67, p. 1 (introduction).
See also *KV*. The same verse is also quoted by Gunaratana Thera of Sri Lanka in his Introduction of the *Kaccāyanavyākaraṇa* referred to in *KV*. p.
NB. With regard to the nature and character of the first voice of an infant and its influence on his personality in future, the Theravadin tradition has its own theory. For detail information, the theory depicted in the *Vibhaṅga Aṭṭhakathā* (Ch. 14.1.2. pp. 390-391) may be referred.

106. (a) Supra note 42 (a), Vol. II, p. 14.
(b) *MN*. Supra note 20, Vol. III, p. 188.
(c) Supra note 21, p. 116.
(d) *Ndn*. 113, p. 132.

It is again through this very language, Buddha immediately after the attainment of his Buddhahood, uttered the following first solemn utterance :

> "*Yadā have pātubhavanti dhammā*
> *ātāpino jhāyato brāhmaṇassa.*
> *Athassa kaṅkhā vapayanti sabbā*
> *yato pajānāti sahetudhammaṁ ti.*"[107]

The language in which the baby Prince Siddhattha and the Buddha uttered the first utterances may also be designated as the *Mūlabhāsā* because it is through this very language Sahampati Brahmā too originally made his first request to the Buddha, immediately after the attainment of his Buddhahood under the Bodhi-tree at Uruvelā, to preach the Dhamma for the well-being of all suffering beings. Sahampati Brahmā made that request on behalf of the inhabitants of three worlds namely, the *Kāma Bhava*, the *Rūpa Bhava* and the *Arūpa Bhava*. The language, that Sahmpati Brahmā had used while making request to the Buddha, was as under.

> "*Desetu, bhante, bhagavā dhammaṁ, desetu sugato dhammaṁ. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro ti.*"[108]

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107. *Mvg*. p. 1.

N.B. (a) The Dhammapada-bhānaka tradition regards the following verse as the first utterance of the Buddha :—

"*Anekajāti saṁsāraṁ sandhāvissaṁ anibbissaṁ,*
Visaṅkhāragataṁ cittaṁ taṇhānaṁ khayamajjhagā ti."
Dpd. vss. 153-154.

(b) *Aṭṭhasālini* (edt.) R.D. Vadekar and P.V. Bapat, p. 16.

The same language may also be termed as the Brahmabhāsā not because of its use by Sahampatī Brahmā as the medium of his conversation with the Buddha, but, perhaps, because of its use by the Brahmās of all *Rūpa Brahma-lokas* excluding the *Asaññasatta*[109] of the *Brahma-loka*, as their only *lingua franca.*

There is still another reason for such. It is called so, because the purity of the language of the Buddhas is preserved intact at the Brahmaloka after the disappearance of their *Dhamma* each time from the human world.

The language of the Buddha, which has been already referred to as *Tanti-bhāsā*, *Buddha-nirutti*, *Mūla-bhāsā*, *Brahma-bhāsā*, is also traditionally called *Māgadhī-Nirutti* or *Māgadhikā Bhāsā*, to show its close relation with the kingdom of Magadha, the Buddha and the *Buddha-vacana* as well.

The kingdom of Magadha is fertile in many respects. It is the cradle of many Indian religions as is true in the case of Buddhism.

The seat (*Bodhimaṇḍa*) sitting upon which the *Bodhisatta* Siddhattha had attained to his Buddhahood, is the only place meant for all the *Bodhisattas* of all the times for such purpose in the whole universe. The seat is located on the bank of river *Nerañjarā* at Uruvelā in the kingdom of Magadha. The tradition mentions, as scripturised in the commentaries, that this is the

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108. *Mvq*. p. 7.

109. "*Asaññasattānaṁ pana cakkhu-sota-vatthu saddā, pi na labhanti, tathā sabbāni pi cittajarūpāni.*";
"*Aṭṭhavīsati kāmesu honti tevīsa rūpisu,*
Sattarasevasaññīnaṁ arūpe natthi kiñci."
Abhs. Vol. II, pp. 719-20.

beginning point of creation of this *Loka.* A Bodhisatta in his final birth as the human being, after the Great Renunciation gets naturally attracted towards this plaoe. He practices the Middle Path (*Majjhimā Paṭipadā*) and attains to the Buddhahood. Immediately after the attainment of the Buddhahood utters his first utterance (*Paṭhama Buddha-vacana*) at this particular place.

As a result, the traditionalists also believe that this original language (*Mūla-bhāsā*) appears, for the first time, on this earth each time with the appearance of human beings during the first aeon of creation. This language remains in its developing stage till the period of its adoption by any Buddha and his *Saṅgha* as the only media of preaching his *Dhamma* for the well being of many. With the setting of the Wheel of Righteousness in motion (*Dhammacakkapavattana*) by any Buddha at the Deer-park of Isipatana, the use of the pure form of that *Mūla-bhāsā* (or so called *Sakā-Nirutti* or *Māgadhi-Nirutti* or whatsoever name given to the language of the Buddha) also simultaneously gets its tremendous motion. The range of its popularity goes on expanding uninterruptedly with the pace of its spread. The Buddhist Councils (*Saṅgīti*) give more perfection and a systematic and lasting literary form to that language. There comes a time when the three *Piṭakas* disappear one after other in the respective order.

According to Buddhism, every conditioned thing is impermanent and substanceless. So, a language too, because of these characteristics, gets various types of transformations. These transformations prepare conditions for the origination of a new language or dialect. A language, thus originated, because of its new linguistic characteristics, receives different nomenclatures at different times and places. Similarly, the *Mūla-bhāsā* also because of such natural laws and mainly due to the disappearance of the *Buddhavacana* (*Dhamma*) receives gradual transformations and new nomenclatures.

The modern scholars may not agree with some of the traditionalists' views and believes. However, with regard to the close relationship of Gotama, the Buddha; his *Dhamma*; his language and the kingdom of Magadha, both the modern and the traditionalist scholars have no major difference of opinion. According to the scholars of both these classes that closerela tion may be compared to that what a child has with his mother.

Perhaps, the Buddhist tradition, in order to show these indispensible relations, particularly with the language of the Buddhas, prefers to it as the *Māgadhī Bhāsā*.

In the *Samantapāsādikā*, the celebrated commentator Ācariya Buddhaghosa explained the reasons for which the traditionalists mentioned that Gotama, the Buddha by uttering *Sakā Nirutti* had refered to the use of the Buddhas' own traditional language (*Sakā Nirutti*) which later on came to be known as the *Māgadhiko Vohāro*.[110] Among the modern scholars Welheim Geiger is the prominent one who prefers to stick to this view.[111]

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110. (a) "*Sakāya nirutttyā ti ettha sakā-nirutti nāma sammāsambuddhena vuttappakāro māgadhiko vohāro.*" *VinA*. Vol. III. p. 1297.

(b) "*Tatradhammaniruttābhilape ñāṇaṁ ti. Tasmiṁ atthe ca dhamme ca yā sabhāvanirutti abyabhichāri vohāro, tadabhilapetassa bhāsane udīharane, taṁ bhāsitaṁ lapitaṁ udīritaṁ sutvā va 'ayaṁ sabhāvanirutti, ayaṁ na subhavanirutti' ti evaṁ tasmā dhammanirutti saññitāya sabhāvaniruttiyā=māgadhikāya sabbasattānaṁ mūlabhāsāya pabhedagataṁ ñāṇaṁ niruttipaṭisambhidā.*"

"*Desabhāsā nāma ekasata vohāra kusalatā.*"

Supra note 52. pp. 372-3. (P.T.S.)

111. In this connection, the following comments of Welhelm Geiger is worth mentioning. For comments, see N.B. at the next page.

(c) Some of the modern scholars are of the view that the Buddha always adopted the Middle Path for finding out solution to all sort of problems. So he might have also adopted the Middle Path in the matter of selection of a fruitful language.

During the time of his adventure, in Indian societies he observed the usages of many languages. But these may be classified under three general categories as under (a) the use of the highly ornamental language of academicians and intellectuals, (b) the use of the undeveloped language of uneducated villagers, forest dwellers and tribal people, (c) the use of the developing mixed language of both common villagers and the use of city dwellers.

The ornamental language was spoken by only a small number of academicians working in the academic institutions, in the royal offices and by the Brāhmaṇas for conducting their religious sacrifices. The ornamental language was called Sanskrit (*Sakkata*) as it literally meant, it had been systematised at various stages and got its present pure but complicated and artificial form. It was also given

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"Rhys David (in Pali Literature and Languages) and Oldenberg (in Vin. Texts III—Sacred Books of the East. XX. p. 151) translate the passage (*anujānāmi bhikkhave sakāya niruttiyā buddhavacanaṁ pariyāpunituṁ*) by "I allow you, Oh brethren, to learn the words of the Buddhas each in his own dialect."

This interpretation, however, is not in harmony with that of Buddhaghosa, according to whom it has to be translated by "I ordain the words of Buddha to be learnt in his own language (i.e. in Māgadhī, the language used by Buddha himself)." After repeated examinations of this passage I have come to the conclusion that we have to stick to the explanation given by Buddhaghosa. Neither the two monks nor the Buddha could have thought of preaching in different case. Here the question is merely whether the words of the Buddha might be translated into Sanskrit or not."

Supra note 84, p. 7 (Introduction).

the status of *Deva-bhāsā*, since it, according to the Vedic scripture, was spoken by the Devas too. This language in ancient times, for many reasons was always out of reach for a major section of Indian population.

The languages other than the Sanskrit language, which were used by the common persons, were collectively known as the Prakrit (*Pākaṭā* or *Pākaṭikā*) language. They are so called because they were not so much rigid in the application of grammatical rules that of the Sanskrit languages.

The languages under this category may be broadly divided into two divisions.

Just constrasted to the highly ornamental and grammatised Sanskrit language, there were some languages or dialects which were spoken by the illeterate villagers, tribal persons, forest dwellers etc. Such languages were just an unmodified and natural mode of expression through the use of some symbolical and colloquial terms (*Desiya Sadda*). The number of users of such languages was also insignificant.

The other languages or dialects falling under the category of the *Pākaṭa bhāsā* were spoken commonly by both the city dwellers and the villagers. Such dialects were on the one hand much simpler in the nature of their structual forms than those of the Sanskrit language and on the other hand very expressive in comparison to that of the unmodified languages of uneducated villagers, tribal-peoples, forest-dwellers etc. Moreover in such languages, there was enough scope of the use of a number of alternative and inter-communicable and inter-exchangable terms and other such words which were derived from both the Sanskrit and the *Desiya-bhāsā*. Because of such reasons, this middle language of the middle class people worked as a link of the two languages of extreme natures. Number of users of such middle languages falling

under the category of the *Pākaṭā* (*Pākatikā*) *Bhāsā* was always larger than those of two extreme languages. Among such languages, *Māgadhī*, *Ardha-Māgadhī*, *Saurasenā*, *Mahārāṣṭri*, *Paiśaci* and *Apabhrāṁsa*, were prominent in ancient India.

During the time of the Buddha, Magadha became a larger and powerful independent state (Janapada). This too, like other states, had these three types of languages. The language which worked as a middle language linking other languages and dialects of the kingdom of Magadha, was none but the *Māgadhi Bhāsā*. It had other names too such as *Māgadhi Nirutti*, *Māgadhikā Bhāsā* etc. This language was then developing fast as a popular systematised language. The name *Māgadhī Bhāsā*, itself expresses its natural affinity with its native land Magadha. There came a time, perhaps during the time of the advent of the Buddha, when its popularity reached such an extant that it started enjoying the honour of being the only language of common man (*Janabhāsā*) of Magadha. It would not be very far from truth to say that it might have been accepted as the State language of Magadha too.

The kingdom of Magadha was surrounded by a number of states[117] such as Aṅga, Vaṅga in the East; Cedi, Kāsi, Kosala, Kapilavatthu in the West; Vesālī, Malla in the North and Kaliṅga in the South. So, many words of the persons living in the bordering localities of those States had crept into the *Māgadhī Bhāsā*. Because of the import of such words from the neighbouring states, it became so enriched that the citizens of the neighbouring localities of those countries Magadha too could follow it without taking much pain. Thus the *Māgadhi-Bhāsā* had covered a vast range of the Majjhimadesa, the language of which had always played an important and dominating role over other languages of India. The *Māgadhī Bhāsā*, being one of the most ancient languages, can be easily taken as an ancient and more developed language than other Indian languages of that period.

Modern scholars, from the philological point of view, consider that perhaps because of this reason Buddha prefered to adopt *Māgadhi Bhāsā* as the only medium of preaching his *Dhamma.* They also think that Buddha even before his attainment of the Supreme Enlightenment had passed about six years at various places of the kingdom of Magadha. While leading a wandering life he had met persons of all walks of life and mostly with the common persons such as workers, labourers, farmers, businessmen etc. Naturally the dialects of the cammon people of the kingdom of Magadha had left a deep impact on the language of the Buddha.

The five monks to whom he had delivered his first sermon for the first time, were from five well known Brāhmaṇa families of *Kapilavatthu.* All of them were well versed in their traditional lore of Vedic Sanskrit learnings. They too had left Kapilavatthu long before and stayed at various places of the Kingdom of Magadha and finally at Uruvela where they met Bodhisatta Siddhattha. Because of their long stay in Magadha, their language might have been influenced by the *Māgadhī Bhāsā.* Some scholars opine that it is because of this reason Buddha might have prefered *Māgadhī Bhāsā* as the medium of preaching his *Dhamma* to those five monks and consequently the *Māgadhī Bhāsā* became the own language (*Sakā Nirutti*) of the Buddha and his Bhikkhu Saṅgha.

The scholars forward one more reason in favour of the adoption of the *Māgadhī Bhāsā* by the Buddha. The Buddha did not want to introduce a new language for his own identification, because the work load of popularisation of any new language might create many problems for the listeners. In such case the Buddha had to devote much time and effort for the formation of the grammatical rules of his new language, before preaching his *Dhamma* in that language. But we find that the Buddha was

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112. *PSI.* p. 174.

preaching the *Dhammacakkapavattanā*,[113] *Anattapariyāya*,[114] *Ādittapariyāya*[115] etc. soon after the attainment of his Buddhahood and also without framing special grammatical rules for that purpose. This shows that the Buddha did not introduce any such language which was totally a foreign language to his disciples. Moreover, introduction of a new language was not at all the aim of his life. What to speak of an individual with the begging bowl in his hands, even a mighty king enjoying the soverign power also cannot impose a new language upon the subjects of his own or others' countries, for any political gain. The Buddha's aim was a noble one. The chief aim of his life was to inspire others to achieve the Supreme Bliss that he had himself achieved under the Bodhi-tree. This could not be achieved through linguistic change and searches. It required the change of notions towards ones own self and world. For such purpose, the true understanding of real nature of life was required. So the problem, for the solution of which the Buddha had discovered the Middle Path, was internal and purely mental in nature. And mental problems could not be solved by any linguistic solution.

The Buddha, being a practical and rational Teacher, did not accept any such irrational and impractical step. In order to reach upto the mental level of the common people (*Jana*) and in order to make his *Dhamma* understandable to them for their benefit, he had to adopt the language of the common persons (*Jana-Bhāsā*) of Magadha of his time.

To the supporters of this view, the Buddha did not allow his disciples of the Buddha and particularly the Bhikkhus and the Bhikkhunis of his Saṅgha any liberty of making any choice of language.

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113. *Supra* note 108. p. 13.
114. *Id at.* 16.
115. *Id at.* 34.

(d) Some of the modern scholars are of the view that th Buddha from his very childhood was brought up in a democratic environment of a democratic kingdom. The Buddha from the core of his heart was a great advocate of democracy. Hence, a democratic Teacher like Buddha could not curtail the range of freedom of any individual by means of dictatorship. In almost all cases he had adopted the democratic method to find their amicable solution.

On the basis of this, these modern scholars disagree with the traditionalists' view. They say that the Buddha was an Omniscient One. He knew very well that one's own dialect is the best means of acquiring and increasing the store of knowledge more and more within the shortest period and also without taking any unnecessary trouble. Moreover, the Buddha's aim was to preach the *Dhamma* to render maximum of material benefits to the maximum number of persons. The Buddha being an impartial and rational Teacher could not act partially to the Magadhan people by imposing their dialect upon the non-Magadhan people. Similarly he also could not do injustice with the non-Magadhan disciples by way of imposing the *Māgadhī Nirutti* upon them against their wish. The Buddha was above all such favouratism. For such reason it became impossible for him to show his favour for the Magadha people and disfavour for the people of other Janapadas neighbouring to Magadha. Modern scholars say that the Buddha by uttering the terms *Sakā Nirutti* had allowed his disciples without making any discrimination of their caste, creed, community and country, full freedom to learn the *Buddhavacana* in their own language or dialect.

Among those who upheld this view, the names of M. Winternitz, T.W. Rhys Davids and H. Oldenberg are noteworthy. For the above mentioned reasons T.W. Rhys Davids and H. Oldenberg translated the much disputed passage which bears the ordinance

made by the Buddha with regard to the choice of language as follows :

"I allow you, Oh brethern, to learn the words of the Buddha each in his own dialect."[116]

By interpreting thus, the upholders instigate their critics to raise one serious criticism with regard to the conformity and the authenticity of the words uttered by the Buddha with those preached by the Bhikkhus and the Bhikkhunis and with those enshrined in the *Tipiṭaka*. This criticism remains unattended, say rather unanswered by the modern scholars.

The traditionalists while upholding their traditional views were also capable of answering very reasonably the above mentioned criticism.

The traditionalists answer this criticism boldly stating that the Buddha never preferred to the use of any particular language other than the language of the Buddhas for the purpose of memorising and for the purpose of preserving the purity of their own language (*Sakā Nirutti*) and the *Buddhavacana*. If he had any inclination towards the *Māgadhī Nirutti*, he could have categorically mentioned the name of this *Nirutti* as he had categorically cancelled the proposal of the use of a particular language *Chandaso* by name. According to the traditionalists, by uttering the terms *Sakā Nirutti*, the Buddha had also simultaneously allowed full liberty to his disciples to learn the *Buddhavacana* each in his own lauguage or dialect only for the purpose of their clear understanding. This interpretation does not carry any special significance because for such purpose one does not require any instruction from the Buddha or any person. It is a natural phenomenon that one will understand something perfectly in his own dialect. The traditionalists further argue that the language of the Buddha could not be identified with any

116. Vin. III. (Sacred Books of the East). XX. p. 151.

language or dialect of any Janapada of the time of the Buddha, because these languages, say for example Māgadhī, were all in their developing stage, whereas the language of the Buddhas was already a developed and perfect one. The Buddhas never use an imperfect language, The traditional purity of this language was maintained by the innumerable Buddhas and in their absence by the Brahmās. The language of the Buddhas and particularly that of Gotama, the Buddha was so perfect, so sweet, so soothing and so familiar that not a single complaint came from any corner of the country to the Buddha against the use of that. According to the traditionalists, the Buddha also did not label his language as the *Māgadhī Nirutti*, because he did not want that his language should bear some regional or sectarian colour, for which he should be blamed in times to come.

There is no disagreement among the ancient and the modern traditionalist scholars with regard to the dominance of the *Māgadhī Nirutti* in many respect even then the language of the Buddhas can not be identified with that of the Magadhan people of the time of Gotama, the Buddha.

A Buddha would never deliver a discourse on any such topic which had not been touched by the Buddhas prior to him. All the Buddhas deliver their discourses on the same topics and in a set and pet stereotyped style of language having some sort of selected constituent words. Some of these were found used both in the language of the Buddhas and in the language of the Magadhan people with the same meaning. But some words which were commonly used in the *Māgadhī Nirutti*, had been used in the language of the Buddhas with some specific and technical meaning. The senses for which those had been used in the language of the Buddhas were uncommon to the usages of the Magadhan people and even unheard by them.

Some of the modern scholars and philologists have examined these two languages from the grammatical and philological perspectives. They have found some of the chief distinguished features of the *Māgadhī Nirutti*, missing in the language used by

the Buddha.[117] Wilhelm Geiger in the Introduction of his *Pali Literature and Language* has mentioned some of these weighty arguments which have been often argued against the view that the language of the Buddha or Buddhas was a dialectical form of *Māgadhī* or based on it.

Besides these all the traditionalists have one more considerable argument in their favour.

According to them, the Buddha also knew a number of languages of non-human beings including the spirits and the gods. But he preferred to use the *Mūlabhāsā,* even when he had to converse with the spirits and the gods. Reason, behind this, was that he had to preach his *Dhamma* not only for the well being of human beings but also the well being of heavenly ones, and many others. For such purpose he had to make a choice of using the *Mūla-bhāsā* or the original language of all the Buddhas because this was the only language commonly understandable by the maximum classes of beings. Hence, the Bhikkhus and the Bhikkhunīs were also advised by the Buddha to preach his *Dhamma* in that traditional language (*Sakāya niruttiyā*).

The language of the Buddha and the same as adopted later on by the Saṅgha were not labelled by any particular name at its early stage. Perhaps, it did not earn any name even upto to the period prior to the advent of Buddhaghosa. It is in his commentaries, the contents (*Buddhavacana*), of the *Piṭaka* for the first time had been refered to as the *Pāli.*[118] But the term *Pāli* did not

117. (For detail information, see Winternitz, History of Indian Literature Vol. II. 22. pp. 20-21). *PLL.* introduction. p. 3.

118. (a) "*Imāni tāva pāliyaṁ aṭṭhakathāyaṁ pana...*" *Vsm.* Ch. p. 107, 450 (PTS).

(b) "*...neva pāliyaṁ na aṭṭhakathāyaṁ āgataṁ ......*" Vsm. Ch. III. p. 86 (Devanāgari)

(c) "*Pāliyaṁ pana—"Bhagavā.........bhāgaṁ ti ettakameva āgataṁ,*" *DNA.* Vol. II. 3.111. p. 322

(d) "*Pālimuttakena pana aṭṭhakathānayena...*" *Pgp.* A. p. 171

(e) "*Imāya pana pāliyā sumedhapaṇḍitena assamapaṇṇa-sālacaṅkamaṁ sahatthā māpitā viya vuttā......*" *J.A.* Vol. I. p. 7.

refer to the language in which the *Buddhavacana* had been compiled in the form of the *Tipiṭaka*. Neither the language used by the Buddha nor the same used in the compilation of the *Piṭaka* was even designated as the *Māgadhī Bhāsā* by him. Ācariya Buddhaghosa went to Sri Laṅka and studied there all the commentaries. He translated them into the Māgadhī language.[119] Here, the *Māgadhī Bhāsā* did not refer to the *Māgadhī* language of the Buddha and also it did not refer to the language of the Māgadhan people of the time of the Buddha. The *Māgadhi Bhāsā* of the *Aṭṭhakathā* commented by him refered to the language of the people of Magadha kingdom of his time.

Thus the language of the Buddha and the language of the people of Magadha kingdom of his time should thus be clearly distinguished.

The Buddha was the discoverer of the *Dhamma*. He was the propounder of that *Dhamma* and also the first person to discover the traditional language of the Buddhas. Buddha was also the founder of the Saṅgha. So it appears quite absurd to think that the Buddha did not have any knowledge of grammar of the language which he had used. The Buddha was one of those persons who were not to take rebirth after their death. For a person of such

119. (a) "*Iccevaṁ pālibhāsāya pariyattiṁ parivattitvā pacchā ācariyaparamparāsissānusissavasehi sihaladīpe jinacakkaṁ majjhantikaṁsumālī viya atidibbati.*" *Svs*. Ch. I. 8, p. 29.

(b) "*Sihalaṭṭhakathā pana saṅgītittayamārulha sāriputtādihi kataṁ mahindena kathāmaggaṁ oloketvā sīhalabhāsāya katā sihaladīpe pavattati. Tvaṁ pi tattha gatvā sabbaṁ upaparikkhitvā māgadhāya niruttiyā parivattehi.*"

Sds. Ch. I. 7, p. 27.

(d) "*Buddhaghosathero ca sīhaladipam patvā saṅghapālatheraṁ passitvā piṭakattayaṁ māgadhabhāsākkharene parivattetuṁ āgatomhī ti kāraṇaṁ ārocetvā......uyyojesuṁ.*"

Id. Ch. II. 7, p. 28.

category, the knowledge of grammatical analysis and etymological interpretation of the words, the order of their placement and the way of making better expression was a must. Buddha being the Master of such type, the question of ignorance with regard to the *Vyākaraṇa* of his language does not arise at all. The question that may arise here is this why the Buddha had uttered *Attho Akkhara-saññāto* in the assembly of the Bhikkhus and instructed Mahā-kaccāyana to meditate deeply on that. He had done this, purely with an intention to make the best use of the expertise of Mahākaccāyana and to make others aware of this. By making the utterance of *Attho akkharasaññāto* the Buddha just gave a guideline to follow.

Mahākaccāyana composed aphorisms (*Sutta*) guiding the use of the language of the Buddha, neither for the Buddha, nor for himself and also nor for other Mahāsāvakas. He had composed for those monks who did not acquire mastery over the use of that language. Although he had composed the *Suttas*, he had done this composition at the inspiration of the Buddha. So the credit of authorship of that literary work should go to the Buddha and thus Gotama, the Buddha should be regarded either as the first moderator of this language or as an inheritor (Tanti-dhara) of the grammar of the language of the Buddhas.

Neither the Buddha and nor Mahākaccāyana had any lust for claiming the authorship of that grammatical work. Mahākaccāyana had contributed his work as a token of regard to the Buddha.

The collection of the *Suttas* composed by Mahākaccāyana should be considered as the Buddha's words as the *Madhupiṇḍika* Sutta preached really by Mahākaccāyana and the contents of the *Kathāvatthu* compiled really by Moggaliputta Tissa Thera at the end of the Third Buddhist Council were considered by the traditionalists as the Buddha's teachings on the ground that the *Mātikās*, the principles taught therein, were laid down by the Master himself.

As a part of later development some author having the same name or the other might have added some more *Suttas* to that earlier *Vyākaraṇa* and named it Kaccāyana Vyākaraṇa as a token of regard to Mahākaccāyana. According to some modern scholars one Kaccāyana probably a South Indian and belonging to the fifth or sixth century A. D. had made this literary contribution for the revival of the Avanti school founded by Mahākaccāyana.

The *Kaccāyana-vyākaraṇa*, here stands for its popular edition having six hundred seventy five *Suttas*.

Thus is the long history of the origin of the *Kaccāyana-vyākaraṇa* Besides this *Kaccāyana-vyākaraṇa*, the literature has some other important *Vyākaraṇas* namely (1) *Mahānirutti*, (2) *Bodhisatta-vyākaraṇa*, (3) *Sabbaguṇākara-vyākaraṇa*, (4) *Moggallāna-vyākaraṇa* and (5) *Saddanīti-vyākaraṇa*.[120]

But amongst these all, the *Kaccāyana-vyākaraṇa* earned much more popularity than others, because of many reasons already mentioned. One of such is its rich and lengthiest tradition. The tradition of this *Vyākaraṇa* was extended by a number of commentators by way of their invaluable contributions falling under the following categories of grammatical treatises: *Vutti*, *Payogo*, *Nyāsa* or *Ṭikā*, *Nissaya*, *Ganṭhi*, *Yojanā*, *Dīpani*, *Mañjusā* and many other supplementary grammatical works.

Vutti: It (Skt. *Vṛtti*) is basically a short explanatory comments made on the condensed aphorisms (*Suttas*) contained in any *Vyākaraṇa*. Its purpose is to make them intelligible in a slightly elaborated manner. The compilation of such *Vuttis* made on the *Suttas* of the *Kaccāyana-vyākaraṇa* is also sometime designated as the *Vutti*. The *Vutti* of the *Saṅghanandino* may be recorded as the

120, *Supra* note 67, p. ix.

first of the many commentaries on the *Suttas* of the *Kaccāyana-vyākaraṇa*.

Payogo : It (Skt. *Prayogaḥ*) means 'application'. In the context of grammar, it should be understood to be the indicatory of illustration, of the *Suttas* and the *Vuttis* with the help of suitable examples. It shows the application of the *Suttas* of the *Kaccāyana-vyākaraṇa* through the citation of the appropriate examples. The term *Payoga* also stands for such grammatical works which consist such *Payogas* made on the *Suttas* of the *Kaccāyana-vyākaraṇa*.

Ṭīkā : The term *Ṭīkā* generally stands for a class of commentatorial literature written on the *Aṭṭhakathās* of the texts belonging to the *Pāli Piṭaka* literature.

For instance, (a) the *Jātaka Tīkā* is written on the *Jātakaṭṭhakathā* of the *Jātaka* (b) the *Mūla Ṭīkā* is written on the *Aṭṭhasālinī* of the *Dhammsaṁgaṇi* and the like.

The *Ṭīkākāras* (commentator) apprise the readers of the specific meaning and the traditional concept of each important technical and grammatical term that came in the text upon which the *Aṭṭhakathās* have been written.

But in the case of the *Pāli Vyākaraṇa* literature, the term *Ṭīkā* refers to the commentatorial grammatical treatises written on some important *Pāli Vyākaraṇa*. The main function of such literature is to present a more detail illustration of a *Sutta* (aphorism) of any *Pāli Vyākaraṇa* than that what is given in the *Vuttis* of the *Suttas*. In such *Ṭīkā*, each constituent *Pada* (word) of a *Sutta* has been minutely analysed by showing their implication (Anvayamukhī vyākhyā).

The *Kaccāyana-ṭīkā*, the *Rūpasiddhi-ṭīkā*, the *Moggallāna-pañjikā*, and the like may be cited as the important *Ṭīkās* of the *Pāli Vyākaraṇa* literature. There are again various classes of *Ṭīkās* such as *Anu-ṭīkā*, *Mahāṭīkā*, *Porāṇa-ṭīkā*, *Abhinava-ṭīkā* and the like.

Ganṭhi : Commonly it means *'Joint'*. In the context of the grammatical works, this term refers to a particular class of a grammatical works which deal with some problematic, knotted and complicated grammatical terms. The *Rūpasiddhigaṇṭhi* is one of such important treatises made on the *Rūpasiddhi*, a grammar falling under the *Kaccāyana-vyākaraṇa* tradition.

Besides all sorts of commentaries belonging to the above mentioned categories, there are a good number of supplementary grammatical works. Out of those, the following are important : *Sambandhacintā, Kārikā, Saddatthabhedacintā, Rūpasiddhi, Bālāvatāra, Saddasāratthajālini, Kaccāyanabheda, Kaccāyanasāra, Saddabindu, Kaccāyana-vaṇṇanā, Vācakopadcsa, Abhinavaculanirutti, Dhātumañjusā.*

Kaccāyana-nyāsa : This term is made of two component parts namely, *Kaccāyana* and *Nyāsa.* The term Kaccāyana here does not refer to any person having name Kaccāyana, but it refers here undoubtedly to a particular *Vyākaraṇa* popularly known as the *Kaccāyana-vyākaraṇa.* With this background, the term *Kaccāyana-nyāsa* literally means a *Nyāsa* written on the *Kaccāyana-vyākaraṇa* (*Kaccāyanena viracito vyākaraṇo kaccāyana-vyākaraṇo, tassa kaccāyana-vyākaraṇassa nyāso ti Kaccāyana-nyāso*). In this connection, one should be very clear about the meaning of the term *Nyāsa.*

Nyāsa : Its meaning may be understood or determined by analysing its derivative form.

The term *Nyāsa* is basically derived, by adding a prefix (*Upasagga*) '*Ni*' (See step 7 of column 1 in the chart 2) to the root verb '*asa*' (see step 1 of column 2) having its original meaning 'to scatter'.

The process of derivation of the above mentioned term apparently looks to be a very easy and simple one, but in fact,

it comprises a number of inter-dependent, graduated and complicated steps.

In the process of reaching the final step (see step 15 of column 8) of the formation of the term *Nyāsa*, the root verb 'asa' (see step 1 of column 2), as per grammatical rules of aphorism (column 7, see *Suttas*, 10, 11, 12, 27, 104, 284, 396, 483, 528) of the *Kaccāyana-vyākaraṇo* at fifteen steps, adopts and omits various *Paccayas* (see column 3), *Vaṇṇa* (see column 1) and *Vibhattis* (see column 5). Finally, the term *Nyāsa*, derived thus, carries the sense of a systematic presentation of valuable treasures.

Derivative meaning : Thus the term *Nyāsa* basically indicates the act of presenting something in a completely elaborated form. Sometime it also carries the sense of treasure.

Use of the term : In the dictionaries like the *Pāli-Piṭaka-Saddānukkamanikā*, the *Pāli-English-Dictionary*, the *Dictionary of the Pāli language*, the terms namely *Nyāsa*, *Vinyāsa*, *Sanyāsa*, etc. do not find any place. But the *Pāli-sadda-niddesikā*, based on the *Abhidhānappadīpikā* and the *Ekakkharakosa*, mentions the terms such as *Nyāsa* and *Vinyāsa*. According to this, the term *Nyāsa* means 'treasure'.

The absence of these terms in some of the Pāli dictionaries aptly shows that this form of terms was not so much familiar among the scholars of the early stage of the Theravāda Buddhism, as it was among the scholars of the Sanskrit language and literature.

This may also be examined from the phonological point of view. There is a rule of phonological change, according to which *Nya*, if it is an opening conjucnt letter of a Sanskrit word, changes into *Ña*, in its Pāli form. Again the same, if it appears as the middle conjuct letter of any Sanskrit word, then changes into *ñña* in its equivalent Pāli form. The following uses of the Pāli terms *Ñāya* (Skt. *Nyāya*), *Kaññā* (Skt *Kanyā*) respectibly should be cited here as the examples of the above-mentioned general rule.

As per the above mentioned phonological rule, the equivalent Pāli term of the Sanskrit term *Nyāsa* should be *Ñāsa*, but one does not find such type of word with its equivalent meaning. From this analysis too this is revealed that perhaps there was a tendency of avoiding this term among the Theravadin Pāli scholars of the early period.

With this background, one may remark that as the Pāli scholars of early period of the Theravāda Buddhism had used the Sanskrit terms namely *Brahmā*, *Brāhmaṇa*, *Indriya*, etc. without bringing any distortion or change in their popular forms, so also the Pāli scholars of later period had coined the term *Nyāsa*, very popular for the commentarial works on the Sanskrit-*vyākaraṇas* (cf. *Arthantara-Nyāsa* on *Kārikā*) for the Pāli grammatical commentaries.

It is how the term *Nyāsa* had been coined to refer to a class of commentarial literature written on the Pāli-*vyākaraṇas*. The chief characteristic of such work is to present a detail analytical explanation of each *Pada* of the *Suttas* of the Pāli *Vyākaraṇas*, in a complete, perfect and systematic order.

Although both the terms namely *Ṭīkā* and *Nyāsa* are generally used to refer to all the commentarial grammatical treatises made on any of the *Pāli Vyākaraṇa*, but of these two, the term *Nyāsa* has been specifically coined by the scholars refer precisely to the *Kaccāyana-ṭīkā* only.

Kaccāyana-nyāsa : The *Kaccāyana-ṭīkā* has other titles too, like *Mukhamattadīpanī*,[121] *Vutti-vaṇṇanā*, *Nyāsa-gandha*, *Nyāsa-pāṭha* etc. All these titles speak about the contents and the purpose of this grammatical treatise.

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121. (a) *Gvs*. Vol. II. p. 638; See also *Svd*. 1240. (cf. *Supra* note 84, Vol. II, p. 87).

(b) *Supra* note 75, Vol. II, p. 698.

Besides presenting the scholastic explanation of the *Suttas* of the *Kaccāyana-vyākaraṇa*, it also serves the purpose of a thesaurus (*Dipanī*) when it comes in the hands of students, having love for the traditional lore of learning. It gives them the etymological, derivative and teachnical meanings of some selected important (*Mukha*) grammatical terms only (*Matta*) with their both the narrower and the wider sense of limitation (*Matta*).

The treatise in question, with its simplicity of lucid language, style of conversation in question and answer form, and the contents replete with in depth study of science of letters, serves like a torch-bearing (*Dipanī*) guideman in guiding the tender learners and the lovers of the *Dhamma*.

It appears so by its performance, as if it has accepted the responsibility to lead its readers or learners very carefully and restrictedly only (*Matta*) up to the gateway (*Mukha*) of the vast Pāli literature. After making them fully equipped with the science of letters, it opens an arena for them to be introduced with the *Piṭaka*, the *Anu-Piṭaka*, the *Aṭṭhakathā*, the *Ṭikā* and the *Anu-Ṭikā* etc. written in the Pāli language, more closely and give them full freedom to fathom the depth and vastness of their contents. It also inspires them finally to realise the Ultimate Reality (*Paramattha Dhamma*) of life.

Perhaps because of the above-mentioned reasons, this treatise also had been named by its author as *Mukhamattadīpanī*.

It is also called *Vutti-vaṇṇanā*, for it presents illustrations (*Vaṇṇanā*) of the supplements (*Vutti*) of the *Suttas* of the *Kaccāyana-vyākaraṇa*.

Out of these various names, *Kaccāyana-nyāsa* is the famous one. It had become so popular that at one stage it came to be known precisely as *Nyāsa-gandha* or *Nyāsa*.[22] Generally the

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122. *Supra* note 67, p. xi.

Nyāsa of *Kaccāyana-vyākaraṇa* appears separately an independent treatise. Some times it appears combinedly with the *Payoga* and the *Vutti* of the *Suttas* of the *Kaccāyana-Vyākaraṇa.*

Authorship : With regard to the authorship of this commentarial treatise there is little difference of opinion. In this connection first of all, scholars have to determine whether the *Kaccāyana-ṭikā*, precisely known as the *Ṭikā*, and the *Kaccāyana-nyāsa* precisely known as the *Nyāsa* are the same or not. Traditionally it is believed that these two are identical. But from the evidences available in the non-canonical literature of the post period of Buddhaghosa it becomes evident that the *Ṭikā* and the *Nyāsa* do not refer to any identical grammatical treatise. Among the non-canonical literature of the post Buddhaghosa period, the name of *Saddhammasaṅgaho* and the *Kaccāyaṇabhedaṭīkā* are worthy to be mentioned here in this connection.

The author of the *Saddhammasaṅgaha*[123] mentions Vimalabodhi as the author of a *Ṭikā*, whereas the author of the *Kaccāyanabhedaṭīkā*[124] records Vimalabuddhi as the author of *Nyāsa*, i.e. *Kaccāyananyāsa.*

Again, in order to identify the real author of the *Kaccāyana-nyāsa*, one finds some difficulties as there are at least two authors having the same name.

However, fortunately, the scholars of later period, in order to distinguish them from each other, had used three honorific terms namely *Mahā*, *Cuḷa* or *Culla* and *Nava.*

The *Sāsanavaṁsa* records that during the reign of king Alom-caññu, two elders namely Mahāvimalabuddhitthera and Cuḷa-vimalabuddhitthera lived in his kingdom. This source elaims them to be the citizens of Arimaddana, the city of Pagan of Burma.

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123. *Sds. Supra* note 37 (b), p. 43.

124. See, Kaccāyana-bheda-ṭīkā. referred to in *KV*, p. 59, (Introduction).

Both of them had acquired efficiency in the traditional lore of learning, i.e. the teachings of the Buddha.[125]

In the same source, one finds the mention of the Cuḷavimala-buddhitthera who wrote a *Porāṇa Ṭīkā* on the *Vuttodaya*. One another Thera having name Nava Vimalabuddhi is mentioned in the *Gandhavaṁsa* as the author of the *Abhidhamma-paṇṇarasaṭṭhānaṁ pakaraṇaṁ*.[126] The mention of another Thera having similar name (Cullavimalabuddhācariyo) is also found in the *Gandhavaṁsa*. According to this source of information, he is the author of one important grammatical treatise entitled '*Atthavyākhyāno*'.[127] There is also one reference of one Navavimalabuddhācariyo inhabitant of Jambudīpa. He, while living in Pānyānagara, also had made some important literary contribution (*Navo vimalabuddhācariyo jambudīpiko heṭṭhā vuttappakāre gandhe pānyānagare akaṁsu*).[128]

According to the *Sāsanavaṁsa*, Mahāvimalabuddhitthero of Sirimaddana of the time of king Alon-caññu is the author of the *Nyāsa-gandha*.[129] Some scholars believe that he belonged to the island of Sīhaladīpa (Sri Lanka).

The *Gandhavaṁsa* records the name of one Elder Vimalabuddhi as the author of *Nyāsa* known as the *Mukhamattadīpanī*.[130] It

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125. (a) "*Arimaddananagare yeva aloncaññu nāmakassa rañño kāle mahāvimalabuddhithero cuḷavimalabuddhi thero ti dve therā pariyattivisāradā ahesuṁ. Tesu mahāvimalabuddhi thero kaccāyanassa saṁvaṇṇanaṁ nyāsagandhaṁ akāsi. Keci pana sihaladipavāsī vimalabuddhithero taṁ akāsi ti vadanti. Cuḷavimalabuddhithero pana vuttodayassa porāṇaṭīkaṁ akāsi.*" *Svs.* Ch. VI, p. 71.

(b) According to other source, the commentator lived either in Pagan or in Panya. *Gvs.* p. 67.

126. *Gvs.* p. 64.

127. *Id. at*, 70.

128. *Id. at*, 67.

129. *Svs.* p. 71.

130. *Supra* note 126. p. 60; *Svd.* vss. 1223-1236.

also mentions that this commentary was written as a product of his own intellect (Gvs. Ch. IV. p. 70). But it does not make any remark about the native place of this Vimalabuddhi.

The above mentioned narrations suggest that at sometime the scholars most probably used to call him as *Mahāvimaḷabuddhi*, in order to make him distinct from those Cuḷavimalabuddhi, Cullavimalabuddhi and Navavimalabuddhi.

Other contributions of the author : The *Pāli Literature of Ceylon* mentions his name also as the author of a *Ṭīkā* on the *Abhidhammatthasaṅgaha.*[132] It is also mentioned that he had written a commentary known as the *Mahāṭikā* of his own *Nyāsa-pakaraṇa* (*Nyāsapakaraṇassa mahāṭikā nāma ṭikā attaṇo matiyā vimalabuddhācariyena katā*).[133]

Date of the Authorship of the Kaccāyana-nyāsa :

It, being the commentary of the *Kaccāyana-vyākaraṇa*, has been certainly written after the *Kaccāyana-vyākaraṇa*. The date of composition of the *Kaccāyana-vyākaraṇa*, as it has been observed, can be extended upto the sixth century A.D.

There is one internal evidence in which the commentator mentions the name of Ācariya Buddhaghosa[135] in one of the examples of the Sutta No. 317. Ācariya Buddhaghosa had flourished during the fifth century A.D. This evidence helps in inferring the earliest date of its composition. There is a commentary *Nyāsa-pradipa* written by Chapada of Burma on the *Nyāsa*. Chapada of Burma flourished at the last part of the twelfth century A.D.[135] Thus, the date of its composition approximately ranges from the sixth century A.D. to the early part of the twelfth century A.D.

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131. *Id. at*, 70.
132. *Supra* note 121 (b). Vol II. p. 892.
133. (a) *Supra* note 126, p. 63.
(b) *Id. at*, 72.
134. "*Buddhaghosassa kati......*" *Supra* 67, p. 261, S. No. 317.
135. *Supra* note. 129.

Contents : It presents the scholastic analysis and explanation of six hundred and seventy five *Suttas* of the *Kaccāyana-vyākaraṇa*. The contents of this commentarial work is devided into four broad divisions. The table of our divisions with their subject-contents is as under :—

Sl. No.	*Chapter* (*Pakaraṇa*)	*Sub-chapters* (*Paricchedas*)	*No. of* (*Suttas*) *Aphorism*
1.	*Sandhippakaraṇa*	5 ,,	51 ,,
2.	*Nāmappakaraṇa*	8 ,,	356 ,,
3.	*Akkhyātappakaraṇa*	4 ,,	118 ,,
4.	*Kitabbidhānappakaraṇa*	6 ,,	150 ,,
		23	675

Each of the four broad Chapters of the *Kaccāyana-nyāsā* is designated as a *Pakaraṇa*. Thus the four *Pakaraṇas* of the *Kaccāyananyāsa* are the commentary of the four *Kappas* of the *Kaccāyanavyākaraṇa*.

In place of the *Kappa* and the *Kaṇḍa* of the *Kaccāyana-vyākaraṇa*, the commentator Vimalabuddhi Thera had chosen *Pakaraṇa* and *Pariccheda*, to indicate their greater size. In the selection of the term *Pakaraṇa*, the commentator might have been influenced by the system of classification of the *Abhidhammapiṭaka* in which there are seven independent voluminous texts. Each of these is designated as a *Pakaraṇa*, namely *Dhammasaṅganippakaraṇa* *Vibhaṅgappakaraṇa* etc.

There are a number of commentaries written on the *Kaccāyana-vyākaraṇa*. The commentaries other than the *Kaccāyana-nyāsa* are not complete and satisfactory from many angles. Some of these treat the subject-matter either partly or very briefly or in an unbalanced manner. Say, for example, the *Sutta-niddesa* of Kaccāyana treats mostly the *Suttas* of the *Kaccāyana-vyākaraṇa* and the *Kaccāyana-vaṇṇanā* of Vijitāvī Bhikkhu of Sri Lanka deals with the section of *Sandhippakaraṇa* only.

But the *Kaccāyana-nyāsa* in its unique way deals with all of the necessary aspects of a grammatical commentary perfectly and in a balanced manner. The *Suttas*, the *Vuttis* and the *Payogas* have been scholastically explained, analysed and elaborated with the help of examples. The examples are so happily selected that they suit the mental capacity of the tender mind of young students. Its way of explanation is very simple. The language is neither too simple nor too abstruse. The explanations are neither too long nor too brief. It is not that there is no lengthy explanation. There are lengthy explanations, but their number is negligible. It is admirably suited to the elucidation of the contents of the *Kaccāyana-vyākaraṇa*.

Because of the reasons mentioned above the *Kaccāyana-nyāsa* earned more popularity than others. Another reason for its popularity is that there are a number of commentaries and supplementary sub-commentaries written on the *Kaccāyana-nyāsa* to upheld the tradition of the *Kaccāyana-vyākaraṇa*. All of these help the modern and young learners, and scholars in many ways in understanding the meaning of the *Buddhavacana* contained in the Pāli *Piṭaka* literature in its true sense.

In the neighbouring countries like Burma, Thailand, Laos, Sri Lanka, etc. it is prescribed as an indispensable text commentary to the students of the Pāli language and literature. On the basis of all these it may be remarked that the *Kaccāyananyāsa* is, indeed, unquestionably the best commentary of the *Kaccāyana-vyākaraṇa*.

Besides the above mentioned *Mahāṭīkā* written by Mahāvimalabuddhi Thera, a number of other supplementary commentaries have been composed on the *Nyāsa* by various scholars belonging to the post Mahāvimalabuddhi period. Among these, (i) the *Nyāsapradīpa*, (ii) the *Porāṇa-ṭīkā*, (iii) *Nyāsa-saṁvaṇṇanā*, (iv) *Kārikaṁ* (v) *Niruttisāramañjūsā*, (vi) *Kaccāyanabheda-mahāṭīkā*, (vii) *Kaccāyanasāra-ṭīkā*, (*Purāṇa-ṭīkā*) (viii) *Kaccāyana-sāra-abhinavaṭīkā*, etc. are most note-worthy.

(i) *Nyāsa-pradīpa* : It is a commentary made on the *Nyāsa* (*Kaccāyana-*) by a Thera Chapada (Chapaṭa) by name. He is also known as Saddhammajotipāla. He was the pupil of Uttarajīva of Pagan. The authors of the *Sāsanavaṁsa* and the *Gandhavaṁsa* consider him as a grammarian contemporary to the author of the *Mukhamattadīpani* or *Kaccāyana-nyāsa*. According to the *Gandhavaṁsa* source, his teacher Uttarajīva had flourished as a celebrated Thera during the time of king Narapati (1167 A.D.). The *Sāsanavaṁsa* records the following chronology :—

> *Arimaddananagare sīhaladīpaṁ gantvā paccāgato Chapada nāma saddhammajotipālathero saddanaye chekatāya sutta-niddesaṁ akāsi. Paramatthadhamme ca chekatāya saṅkhepava-ṇṇanaṁ nāma cāradīpakañca, vinaye chekatāya vinayaguḷhatthadī-panī, sīmālaṅkārañca akāsi...Tesu mahāvimalabuddhithero kaccāynnassa saṁvaṇṇanaṁ nyāsa-gandhaṁ akāsi.*[136]

After writing some passages, the author then turns to give an account of the history of Buddhism during the reign of king Kyocvā, son of king Jeyyasiṃkhā who ascended the throne in the 581st year Kali Yuga (1219 A.D.).

This clearly shows that both the commentators namely Mahā-vimalabuddhi Thera and Saddammajotipāla Thera flourished in period in between 1167 A.D. and 1219 A.D, and probably in the end of the 12th century A.D.

Mr. Wilhelm Geiger in his book entitled *Pāli Literature and Language* mentions the name of Thera Chapada as the author of *Nyāsa-pradīpa*, but did not refer to the source from which he got this of information.[137] Shri Laxminarayan Tiwary and Shri Birval Sharma also did not mention the source of information when they speak about Chapada as the author of the *Nyāsa-pradīpa*,[138] in the introduction of the *Kaccāyana-vyākaraṇa*.

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136. *Svs*. Ch. VI. p. 71.
137. *KV*. p. 74 (Introduction).
138. *Supra* note 84, p. 38.

The *Sāsanavaṁsa* and the *Gandhavaṁsa* as well do not mention the name of this treatise as the contribution of the above mentioned Chapada Thera.

(ii) *Porāṇa-ṭīkā* : This was written, according to the *Sāsanavaṁsa*, by one minister of the king Narapati of Arimaddana.[139]

(iii) *Kārikā* : It is a grammatical work in Pāli, written by Thera Dhammasenāpati while dwelling at the Nanda-vihāra constructed by the king Chattaguhinda of Pagan. An explanatory grammatical work (*Saṁvaṇṇanā*) made on the *Kārikā* is also ascribed to this Thera Dhammasenāpati.[140]

(iv) *Kaccāyanasāra-ṭīkā* (*Porāṇa-ṭīkā*) : It is a *Ṭīkā* written, according to the Gandhavaṁsa,[140] by Dhammānanda Thero. According to M.H. Bode, author of the *Pāli Literature of Burma*, one Mahāyasa Thera had authored this treatise.[142] Mahāyasa

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139. "*Nyāsa-gandhassa porāṇa-ṭīkaṁ narapatirañño kāle eko amacco akāsi. Atha so nyāsassa samvaṇṇaṁ porāṇaṭīkaṁ akāsi.*" *Supra* note 129, p. 72.

140. "*Kārikaṁ tassa ca saṁvaṇṇanaṁ chattaguhindassa nāma rañño kāle dhammasenāpati-thero akāsi.*" *ibid.*; See also *Supra* note 126, pp. 63, 73.

141. "*Pacchimavanārāmavihāravāsī thero pana nyāsassa saṁvaṇṇanaṁ chahi nayehi alaṁkaritvā akāsi.*" *Supra* note 129, p. 143.

142. *Supra* note 129. p. 104; see *PLB*, p. 29 (This reference is quoted from the Supra note 75, p. 1069).

fn. *Niruttisāra-mañjūsā*, according to Wilhelm Geiger, is a very late commentary on the *Nyāsa* written by a Burmese monk Dāṭhānāga by the middle of the seventeenth century. cf. *Subhuti*, p. x,; *de Zoyas*. p. 25; *Franke*, p. 23; *PLB*. p. 55; see Supra note 84, p. 38.

probably belonged to the fourteenth century A.D. Wilhelm Geiger takes it to be the other title of *Kaccāyanasāra-porāṇa-ṭīkā*.[143]

(v) *Kāccāyanabheda-mahāṭīkā* : It was made on the *Kaccāyana-bheda*, also sometime known as the *Kaccāyanabhedadīpikā*, of Mahāyasa, by Thera Uttamasikkhā.[144]

(vi) *Nyāsa-saṁvaṇṇanā* : Reference is also found about an illuminatory grammatical work made on the *Nyāsa*. The author of the *Sāsanavaṁsa* says, this was done by an Elder, dweller of the Pacchimavanārāmavihāra made at Haṁsavati by the king Ukkaṃsika (1629 A.D.). The title, as it has been given here, is not recorded so in the *Sāsanavaṁsa*. Here, it has been coined so only to indicate the contents of that treatise.[145] (*Pacchimavanā-rāmavihāravāsi thero pana nyāsassa saṁvaṇṇanāṁ chahi nayehi alaṁkaritvā akāsi.*

(vii) *Niruttisāramañjūsā* : This was composd by Thera Dāṭhānāga at a Vihāra constructed at Jeyyapura by the king Sirinandadhammapavarādhipati (1648 A.D.), son of the king Ukkaṁsika of Sīhaladīpa (*Jeyyapure catubhūmikatulavihāraṁ kārāpetvā dāṭhānāgarājāgurutherassa adāsi. So ca thero niruttisāra-mañjūsaṁ nāma nyāsasaṁvaṇṇanaṁ akāsi*).[146] This treatise, sometime in short, is also called *Nyāsa-saṁvaṇṇanā*. It is, in nature, an exegetical work made on the *Nyāsa*.

(viii) *Kaccāyana-sāra-abhinava-ṭīkā* : It is another *Ṭīkā* made on the *Kaccāyanasāra*, made by a Burmese monk Thera Saddammavilāsa of Pagan. It is also called *Sammohavināsinī*.[147]

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143. See *PLL.*, p. 52: see also no. 2.

144. *Supra* note 126, p. 74.

145. *PLB*, p. 37; also see *Svd* , p. 1250.

146. See *PLL* , p. 52; see also fn. 2.

147. Ibd.. *KV.*, Introduction. p. 77; see also for further information *PLB*, p. 37 (References are quoted from the D.P.N. Vol. II, p. 1066).

(ix) *Mukhamattasāra-ṭīkā* : The author of the *Sāsanavaṁsa* mentions the name of this treatise as the *Ṭīkā* written by one Sāgara Thera at the request of king Kyovcā's preceptor, on his own *Mukhamattasāra*. The commentator was also known as Guṇasāgara. (*Guṇasāgara nāmācariyo mukhamattasāraṁ taṭṭīkaṁ ca duvidhaṁ pakaraṇaṁ akāsi*).[148]

The present volume contains only upto the first one chapter of the *Kaccāyana-nyāsa*, i.e. *Sandhippakaraṇa*. But before the commencement of this, there is one introductory chapter. In this volume this chapter has been entitled as the *Ganthārambhakathā*.

The commentator starts writting this introduction with a salutary verse consisting of four lines (*catuppadikagāthā*).[149] There he traditionally expresses his veneration that he had for the Triple Gem—the Buddha, the *Dhamma* and the *Saṅgha*. At the first two lines (padas) of the first stanza he mentions the qualities of the Buddha for which he bows down before him. According to him, Buddha is the perfect one amongst the imperfect persons and is also capable in convincing them (beings of all planes of existence). In the third line (pada) he salutes to the Dhamma which had been well explained by the Master and is capable of dispelling the darkneas of ignorance. In the fourth line by bowing down he had expressed his veneration he had for the Saṁgha, which is worthy of such an offer.

After that follows another verse also consisting of four *padas*[150] At the first two of these, the commentator expressess his intention and determination of just opening only the mouth of the *Kaccāyana-vyākaraṇa*, which had been composed by the Kaccāyana-Mahāthera at the instigation and advice the great Sage. The last two lines convey the intention of the commentator. There, it is mentioned that the commentator had made this

148. *Supra* note 126, p. 73.
149. *Kny*. vs. 1, p. 1.
150. *Id. at.*, vs. 2, p. 1.

exposition on the basis of the guidance and advice received traditionally from the teachers who were experts in making judgement and interpretation.

In the paragraphs that follow the above mentioned second verse, the commentator mentions about the tradition of saluting one's own teacher before starting any work. The commentator being a follower of the Buddhist tradition, traditionally salutes the Triple Gem in order to start his commentatorial treatise. And then, after citing four stanzas, mostly from the canonical sources, he states the merits of bestowing honour and respect on the worthy persons and particularly the merits of taking refuge in the Buddha, the *Dhamma* and the *Saṅgha*. Amongst the various merits to be derived out of the act of composing the salutary verses (*Paṇāma-gāthā*) five[151] are important, in respect of making a purposeful literary contribution. It helps the author to stick to the path of righteousness (*Sadācāravokkamanatthaṁ*). It pleases the mind of wise persons (*viññūnaṁ cittārādhatthaṁ*). It causes the author to be seized with the text in question (*taṁ pakaraṇassa gahaṇatthaṁ*). It helps him in understanding the meaning of the words (*taṁ vacanatthavabodhanatthaṁ*) and finally in the achievement of all desired (material aud immaterial) properties (*taṁ sabbasampatti nipphādanatthanti*). Hence, he says, he has also composed the *Paṇāma-gāthā* to reach the goal successfully.

Then, without going into any further unnecessary detail, the commentator sets out directly to comment on each and every word that has been used in the salutory verses of the *Kaccāyana-vyākaraṇa*. The style of his comment by and large is the similar to that of commentators of the canonical literature.

In order to make his comments more authentic, he, whenever he felt it necessary, has quoted often and freely the important verses and passages from the *Piṭaka* and the *Aṭṭhakathā* literature without mentioning their original sources. The following verse may be taken as an example :

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151. *Id. at.* p. 3.

Atthānaṁ sūcanato suvuttato, savanato'tha sūdanato,
Suttāṇā suttasabhāgato ca, suttaṁ suttaṁ ti akkhātaṁ ti.[152]

This verse appears for the first time in the *Sumaṅgalavilāsini*, commentary of the *Dīgha Nikāya*[153] of the celebrated commentator Ācariya Buddhoghosa. This has been quoted by Vimalavuddhi Mahāthero to present an authenticated defination of the multi-meaningful term *Sutta* appeared in that verse, but he does not explain those meanings elaborately in the style of the Ācariya Buddhaghosa, for this was not the purpose of this treatise. The chief purpose of Vimalabuddhi Mahāthera was to introduce the learners of Pāli language to the various gradual stages of the derivation of the term *Sutta* or such other important grammatical and technical terms.

For such reason, immediately after quoting the above mentioned verse, he stated the names of such five *Suttas* (556, 558, 574, 580 and 405) which are applied from the very root level to the final stage of the formation of the term *Sutta*. In the absense of any one of these, its successive formation cannot be deduced. In the process of the formation of the term in question if any aphorism (*sutta*) is misunderstood and misapplied, or missed, the desired term will not be consequently derived. The purpose of this grammatical contribution can very well be revealed by understanding the integral relation of one *Sutta* with the other in the formation of a particular term to justify its technical meaning as traditionally held.

At the next stage, there appears the illustration and explanation of an important term, i.e. *Susandhikappaṁ*. It is the last teιm of this verse.

It has three component parts, namely. *Su*, *Sandhi* and *Kappaṁ*. *Su* means *well* and *nice*. Sandhi means *joint*, *accord*, *agreement*, *combination*, etc. But here it stands technically for the grammatical rules formed for the purpose of euphonic combination. According

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152. *KNy*. p. 5

153. *DNA*. Vol. 1, p. 24. referred to in Id. at. Vs. 9, p. 5.

to the commentator, the grammatical rules that guides in making or makes the right placement or combination is called *Sandhi* (*Sammā dhiyati ti sandhi, samodhānaṁ vā sandhi*). *Kappaṁ* generally means *time, part, piece, chapter* etc. Here it stands for a Chapter.

Sandhikappaṁ, the compound form of *Sandhi* and *Kappaṁ*, means one particular Chapter that deals purely with the rules of *Sandhi* (*Sandhīnaṁ kappo sandhikappo*). Thus it refers to the first chapter of a grammatical text, which is presently known as the *Kaccāyana-vyākaraṇa*. This chapter is named as the *Susandhikappaṁ*, because it deals nicely with all aspects of *Sandhi* in order to understand the deeper and excellent meaning of the invaluable words taught by Jina (*Etthā ti esasmiṁ vacantthavare, yaṁ seyyaṁ, taṁ jineritanayena budhā labhanti ti sambandho*).[154] Here, the term *vacanatthavara* technically refers to the traditional language (*Tanti*) through which Buddha (*Jina*) had taught about the mundane and supra-mundane teachings. It also refers to the standard of understanding as understood by the Jina.

Thus the author of this *Vyākaraṇa* known as *Kaccāyana-vyākaraṇa* indicates here the purpose of composing the *Susandhi-kappa*. According to contents of this verse. The purpose of composing this was only to pave the way to penetrate into the deeper and subtle meanings of the *Jinavacana* with its literal spirits. This clearly states that while composing the rules of the *Susandhikappa*, the author did not have any consideration of grammatising any ancient Indian Prakrit dialects such as *Māgadhinirutti* or *Māgadhī Bhāsā* of the time of the Buddha or of the time of the author of the *Susandhikappo*.

The term *Susandhikappa* carries importance, because it serves as an important source of information with regard to the earlier name and size of the *Kaccāyana-vyākaraṇa*.

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154. *Id. at.*, p. 6.

If the term *Susandhikappa* is taken as the name of the first chapter of this original Pāli-*vyākaraṇa*, then it does carry conformity with the sense of what Kaccāyana, the author of the *Kaccāyana-vyākaraṇa* had tried to convey in the above mentioned verse. In the process of understanding, the knowledge of grammatical rules of other aspects such as *Kāraka* (cases), *Vibhatti* (case-endings). *Samāsa* (compounds), *Dhātu* (verbs), *Dhātu-gaṇa* (division of *Dhātus*) is as important as that of *Sandhi*. The rules of *Sandhi* contained in the *Susandhikappa*, only or is not enough in understanding the meaning of the *Buddhavacana*.

Thus it seems, the term, *Susandhikappa* here does not only refer to the contents of the *Sandhikappa*, but it refers to the contents of all the chapters including those of the *Sandhikappa*.

The same purpose of composing the *Vyākaraṇa* on which the *Kaccāyana-nyāsa* has been made, has been again stressed with slight differences in the first two stanzas of the following *Gāthā*. The author of the *Vyākaraṇa* in the rest two stanzas clarifies this point a bit more clearly from grammatical point of view. According to his view, an aspirant desirous of achieving the Supreme Bliss of life, should listen to various types of discourses on *Dhamma* without any ignorance of the meaning of the words and the order of letters used therein.

Thereafter, the commentator, at the next stage comments on each word that appeared in the above mentioned *Gāthā*. While commenting on them, he hightights their traditional, literal and derivative meaning as well. In this context, the style of analysis of the derivation of the term *Buddha* in the process of determining its meaning is an exemplary one. Traditionally the term *Buddha* stands for such particular wise and noble human beings who have been born with three moral factors. Fourfold reality has been understood by them, hence they are designated as *Buddha*. Then, he mentions of two grammatical rules (*Suttas*—527 and 530) and shows their applications towards the formation of the term *Buddha*

The term *Buddha* then has been defined as the Teacher (*Satthā*) and the term *Vacanattha* as the meaning of Pāli. This shows even upto the period of composition of this *Kaccāyana-nyāsa*, the contents (*Buddhavacana*) contained in the *Piṭaka* Literature was popular as the Pāli (*Vacanattha-subodhanenā ti pāliyātthabodhenena*). The commentator then proceeds with comments on *Atthañca akkhara-padesu amohabhāva.*[155] At the first stage, he splits up the compound sentence into two parts. According to him this means :— (a) *Akkharāmohabhāvo* and (b) *Padāmohabhāvo*. Then in the following stage, he analyses and illustrates the deeper meaning of eaeh. The term *Akkharāmohabhāva* carries the sense of possessing or acquiring the appropriate knowledge of classification and defination of *Saravaṇṇa* (vowels), *Vyañjavaṇṇa* (consonants), *Rassavaṇṇa* (short vowel), *Dīgho* (Long vowel), *Aghosavaṇṇa* (surds), *Ghosavaṇṇa* (sonants), etc. The term *Padāmohabhāvo* refers to the knowledge of classification and the distinction of various types of *Matta* (*Mora*), ending vowels (*Ākāra*, *Ikāra*, etc. measurement of vowels, *Liṅga* (genders), *Samāsa* (compounds) used in the words (*Padesu*) while commenting an each term of the fourth stanza of that verse, he highlights on the fruits of acquiring knowledge of such grammatical concepts.

He mentions it elaborately. According to him an aspirant desirous of achieving the ultimate goal of life should listen attentively the contents (*Suttas*) of the scripture (*Pakaraṇa*). As a result of this the listener would be in a position to dispel ignorance with regard to *Akkharas* and *Padas*. Because of his appropriate knowledge of those, he would understand the exact meaning of the words of the *Buddha*. Consequently the listeners after due practice of the noble path prescribed by the Buddha would become capable of attaining the Supramundane fruits of the *Dhamma* and thus he would derive the best fruits of the act of hearing. The noble persons while hearing the words of the Buddha would become

155. *Id. at*, p. 7.

able to examine each of the letters, words and suffixes etc. employed there. The commentator mentioned that because of fear of breach in metre, the term *Akkharapada* should be understood as dropped intentionally, and commented on the use of the term *seyyatthiko* directly. Before commenting on the term in the traditional way he himself first of all raises one problem. The term *Seyyatthiko* is the singular form of *Seyyatthika,* in its nominative case with the suffix of masculine gender. So the term in question in that context, would means one male aspirant desirous of the Highest Blissful state of Life. Tracing this he put forward a question, with regard to the capability of woman. Should the community of woman not listen the *Dhamma* attentively to acheive that highest goal of life. Then why the author of the *Kaccāyana-vyākaraṇa* mentioned only the term *Seyyatthiko* ? The commentator here mentions that the use of words specially while framing poem in a particular metre, has to be done keeping many reasons in mind. Somtimes it has to be choosen restrictedly either considering the abundance of the subject matter in question, or considering the priority of chief characteristic of the objects. etc. Sometime the author selects some particular words with a view to yield immediate result. On other occasion he uses some words with their common meaning and sometime with their uncommon use to instigate its readers, to yield its good result in futures and again with both meanings, at a time. To illustrate this point, he cited the Pāli phrases like, *Kāke vāraya macchamhā, Rāja āgacchati, Ānagarā Khadiravanaṁ, Laddhā tapatto rājakumāro; ghaṭatthikassa ghaṭamānaya, bherisaddo; yavaṅkuro.* The phrase *kāke vāraya macchamhā* literally means *protect fishes from crows.* But the term *Kāke* in its wider meaning carries the sense of other birds too. Similarly, by the expression *Rāja āgacehaties* the two senses have been expressed. A king generally never visits alone. Wherever he goes, he is accompanied with his company of ministers, officers, forces etc. *Rājā* being the prominent person among others, their presence with the *Rājā* is automatically understood. There is no need to mention specially about the presence of other persons associated with *Rājā.*

On the basis of this, the commentar comments that the term *Seyyatthika* refers to both male and female.

After this, in a verse the commentator mentions of a methodology of writing an introduction to any text. According to him the following five points (1) *Saññā*, (2) *Nimittaṁ*, (3) *Kattā*. (4) *Parimāṇaṁ*, (5) *Payojanaṁ* should be dealt with as a necessary part. The term *Saññā* means a name or title or nomenclature by which a thing or being is referred to for the purpose of making its distinction from other falling under the same or other group. He then presents a list of various classifications of Saññā.

Saññā, in one way of classification, may be of four types, namely :

(a) *Kriyā-nāma* (name of action)

(b) *Guṇa-nāma* (name of quality)

(c) *Jāti-nāma* (name of class, caste, group, etc.).

(d) Yadicchika-nāma (naming as the wishes)

Saññā, may also be of following fourfold :[156]*

(a) *Sāmañña-nāma* (general name)

(b) *Guṇa-nāma* (name of quality or qualitative name)

(c) *Opapātika-nāma* (spontaneous);

(d) *Kittima* (*nāma* artificial name)*

Saññā, may still be classified under the following fourfold divisions :

(a) *Āvatthika-nāma* (befitting, original, inherent)

(b) *Liṅgikānāma* (characteristic name)

(c) *Nemittika-nāma* (prognosticative name)

(d) *Adhiccasamuppanna-nāma* (name without any reason).

Now with regard to the nomenclature of this *vyākaraṇa* the commentator remarks that as the *vyākaraṇa* beginning with

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156. See for detail, *Mlp A.*, p. 88.

* *Milindapañhaṭṭhakathā*, Narada Thera, Hansawati Publishing House, Rangoon, Burma, p. 88, 1948, (BE. 2492).

the chapter entitled *Sandhikappa* was composed by Kaccāyana, it earned *Kaccāyana* as its general name. *Sandhikappa* is the special name given to it.

The texts are named sometime after the name of its first chapter, viz. *Pārājikakaṇḍa* and sometime after the name of the last Chapter viz. *Tika-nipāta*. This has been named as *Sandhikappo* because of its title of the first chapter. Thus it is justified. It is also known as *Susandhikappa* because of its characteristic (*Guṇa*) and prognosticative (*Nemittika*) quality,

2. After dealing with the methodology applied with regard to the nomenclature (*Saññā*) of the *Vyākaraṇa*, the commentator then comments on the reasons (*Nimittaṁ*) that caused Kaccāyana to compose it. To him, the reason that caused Kaccāyana to compose it, was twofold—internal (*Ajjhattikaṁ*) and external (*Bāhiraṁ*).

The *Ajjhattikaṁ Nimittaṁ* here refers to the heart and mind of Kaccāyana replete with moral psychic factors and particularly dominated by an infinite compassion etc. psychic factors namely *Karuṇā cetasika*. This *Cetaṣika* arises with an intention of removing suffering of the beings merged in the ocean of sufferings. According to verson of the commentator the beings because of the ignorance of the science of application of letters and words, are misled with their own wrong notions. Consequently they having missed the proper path of practice, are misguided towards a purposeless goal of life and merge into the ocean of an unending self-created sufferings for an unending period. Like the Great Teacher, his great disciple Mahākaccāyana too having seen the sufferings of the beings was moved and *Karuṇā* arose in him. It caused him to take great pain of composing the *Vyākaraṇa* so that the suffering beings might know the science of application of the letters and the words and know the appropriate meaning of the *Buddhavacana* and might free themselves from their sufferings. Thus *Karuṇā* serves as the internal cause (*Ajjhattikaṁ Nimittaṁ*) and the totality of the suffering beings, the object of *Karuṇā* serves as the external reason (*Bāhiraṁ Nimittaṁ*).

3. With regard to the authorship (*Kattā*) of the *Vyākaraṇa* on which the *Kaccāyana-nyāsa* has been made, the commentator cited the utterance uttered by the Buddha about the qualities of the Thera Kaccāyana in illustrating his precise teachings. By citing the utterance of the Buddha in this regard, the eommentator indirectly supported the traditional view of ascribing the authorship of the *Kaccāyana-vyākaraṇa* to the Thera Kaccāyana.

4. After dealing with the much disputed problem of authorship very simply he then talks of the measurements (*Parimāṇa*) of its contents. Its measurement was made in the following twofold methods, (a) the measurement of the chapters (*Paricchedappamāṇa*) and (b) the measurement of total number of the topics (*Samuhappamāṇa*).

(a) The number of sub-chapters is in all twenty three. The order of their division is as follows; five in the *Sandhippakaraṇa*, eight in the *Nāmappakaraṇa*, four in the *Ākkhyātappakaraṇa* and six in the *Kitabbidhānappakaraṇa*. Each of the Sub-chapters is termed as *Pariccheda* and each of its chapter as the *Pakaraṇa*.

(b) The total number of the topics, i.e. aphorisms (*Sutta*) has also been counted in twofold manner. (i) According to one way of classification the number of the *Suttas* of the *Kaccāyana-vyākaraṇa* is one thousand seven hundred and (ii) in other way it is seven hundred and ten only.

Thus the commentator in this case too holds the traditional view according to which the work of composition of all of the above mentioned *Suttas* had been made by the Kaccāyana Thera alone. Simultaneously he also indirectly upheld the view that no other addition of *Suttas* was made to the original *Vyākaraṇa* by any other grammarian of later period extending upto the date of composition of the *Kaccāyana-nyāsa*.

The commentator remarks here that the style of the presentation of the contents serves the purpose successfully and it has been made neither very precisely nor very extensively. Thus, he justifies

the application of the term *Susandhikappa* too in place of the *Kaccāyana-vyākaraṇa.*

5. The commentator then comments on the purpose, for the gain of which he has taken pain in the composition of this commentarial work. First of all, he makes twofold purpose of the nature of any work. The twofold purpose is as follows (a) Primary purpose (*Mukhyapayojanaṁ*) and (b) Secondary purpose (*Anusaṅgikappayojanaṁ*).

(a) Primary purpose of this is (i) to educate one in the science of application of letters enabling him to know the meaning of the words in accordance to the spirit of letters used therein and (ii) to point out the use of letters in accordance to the true meaning of the words. It is only through the learning of the science of the application of letters one becomes master like that of the Lord Buddha in refuting the false views of other non-Buddhist teachers arose in four places (reasons) in the fourfold assembly by his own right views. In this context the chief purpose of the *Kaccāyana-nyāsa* is one-pointed that is to understand the meaning of the words in a better manner.

Being well acquainted of these the experts have abondoned those what have been advised to be adondoned by what the Buddha advised them to do in many *Suttantas*, the rules and regulations to be followed and the duties advised by him to be done have been acomplished accordingly. Because of such perfect accomplishment, in the mind of the doers when he thinks that nothing wrong has been done by him and everything that is right has been acomplished there arises delight in gladness. One who is endowed with gladness, there arises in him joy. One who is endowed with joy, (mental) body calms down and he feels satisfied. The mind of the satisfied persons gets concentrated. The concentrated mind knows the reality in its true form with its true spirit. One who penetrates in to the reality can possess of both heavenly bliss and the bliss of liberation. Here, in this context, these achievements these should be treated as the allied purpose of composition of the *Nyāsa*.

The first verse with the author's expression of regard for the Great Teacher highlights this fifth chief purpose in the beginning and in the second verse, in order to inspire the learners in listening, and memorising them, the author points out the allied secondary purposes. The author thus through these two verses instigates inspiration in them who aspire for these two purposes.

After pointing out the five primary purposes, the commentator goes on commenting on the necessity of starting the *Vyākaraṇa* with the *Sutta—Attho Akkharasaññāto* (*K. V.* 1). Out of the two knowledges, i. e. *Akkharāmohabhāvo* and *Padāmohabhāvo*, the knowledge of the right understanding depends on it. In order to get mastery over the science of application of the letters one must know the importance of letters (*Akkhara*). Hence, the commentator says, the composer of the *Vyākaraṇa* had started with the *Sutta—Attho akkharasaññāto* as the first Sutta of the *Kaccāyana-vyākaraṇa*.

Thus this volume comprises only the first Chapter i. e. *Sandhippakaraṇa*. This *Pakaraṇa* starts with the Sutta (No. 1) *Attho akkharasaññāta*, the *Sutta* (No. 51). —*Anupadiṭṭhānaṁ vuttayogato*. Again, these *Suttas*, fifty one in number, are divided into five sub-chapters. Each of these sub-chapters is designated as the *Pariccheda*. The first two *Paricchedas* contain eleven *Suttas* in each. The third, the fourth and the fifth *Paricchedas* deal with seven, twelve and ten *Suttas* respectively.

Bhikshu Satyapala
23.10.1991

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LIST OF ABBREVIATIONS

Abbreviations	*Tities of books*	
1. Abhp.	Abhidhānappadipikā ed. Swami Dwarikadas Shastri, Bauddha Bharati, Varanasi.	1981
2. Abhas.	Abhidhammatthasaṅgaho, eds. Bhadane Rewatadhamma (Burma) and Shri Ram Shankar Tripathi, Director, Research Institute, Varanaseya Sanskrit Vishvavidyalaya, Varanasi-2	1967
3. AN.	Aṅguttara Nikāya, ed. Bhikku J. Kashyap, Pali Publication Board, Govt of Bihar, Nava Nalanda Mahavihara, Nalanda, Bihar.	1960
4. ANA.	Aṅguttara Nikāya Aṭṭhakathā, ed. Dr. Nand Kishore Prasad, Pali Publication Board, Govt. of Bihar, Nava Nalanda Mahavihara, Nalanda, Bihar.	1976
5. Apd.	Apadāna (2 Vols.), ed. Bhikshu J. Kashyad, Pali Publication Board, Govt. of Bihar, Nava Nalanda Mahavihara, Nalanda, Bihar.	1959

6. Cvg.	Cullavagga, ed. Bhikkhu J. Kashyap, Pali Publication Board, Govt. of Bihar, Nava Nalanda Mahavihara, Nalanda, Bihar,	1956
7. CvgA.	Cullavagga Aṭṭhakathā	
8. DN.	Dīgha Nikāya, ed. Bhikkhu J. Kashyap, Pali publication Board, Govt. of Bihar. Nava Nalanda Mahaxihar, Nalanda, Bihar.	1958
9. DNA.	Dīgha Nikāya Aṭṭhakathā (3 Vols.), Pali Publication Board, Govt. of Bihar, Dr. Mahesh Tiwary, Nava Nalanda Mahavihara, Nalanda, Bihar.	1974
10. Dpd.	Dhammapada, ed. Bhikkhu J. Kashyap, Pali Publication Board, Govt. of Bihar, Nava Nalanda Mahavihara, Nalanda, Bihar.	1959
11. DpdA.	Dhammapada Aṭṭhakathā, ed. Prof. C. S. Upāsak, Nava Nalanda Mahavihar Publication Govt. of Bihar, Nalanda	1976
12. DPPN.	Dictionary of Pāli Proper Names, ed. G. P. Malalasekera, Ist edition	1937

Oriental Books Reprient Corporation,
Post Box 5715, 59, Rani Jhansi Road,
New Delhi 1983

13. Gvs. Gandhavaṁsa,
ed. Prof. Minayeff Bode,
(PTS Journal). 1986

14. IP. Introduction to Prākrit,
A. C. Woolner,
Bharatiya Vidya Prakashan,
Varanasi-1.] 1972

15. J. Jātaka (6 Vols.)
ed. Prof. E. B. Cowel,
Casmo Publications,
10178, Library Road, Delhi-6 Reprinted 1973

16, Khn. Khuddaka Nikāya,
ed. Bhikkhu J. Kashyap,
Pāli Publication Board,
Govt. of Bihar,
Nava Nalanda Mahavihara,
Nalanda, Bihar. 1959

17. KhpA. Khuddakapāṭha Aṭṭhakathā
ed. Dr. Nand Kishore Upadhyay,
Nava Nalanda Mahavihar Publication,
Nalanda, Bihar. 1978

18. Kny. Kaccāyana-nyāsa,
ed. Dr. Bhikshu Satyapala
Buddha Tri-Ratna Mission,
C. R. Park, New Delhi-19. 1991

19. KPG. Kachchāyano's Pāli Grammar,
Francis Mason,
Sri Satguru Publication,
Delhi-110007.

20. KV. Kaccāyana-Vyākaraṇa,
eds. Prof. L. N. Tiwary, and B. Sharma,
Tara Publication, Kamaccha,
Varanasi, Uttar, Pradesh. 1962

21, Mvg. Mahāvagga,
ed. Bhikkhu J, Kashyap,
Pali Publication Board,
Govt. of Bihar,
Nava Nalanda Mahavihar,
Nalanda, Bihar, 1956

22. Mvs. Mahāvaṁsa,
ed. Geiger (PTS), 1908

23. Mlp. Milindapañho,
ed. Trenckner,
London.

24. MlpA. Milindapañha Aṭṭhakatha,
ed. Narada Thera,
Hamsawati Publishing House,
Rangoon, Burma. 1948

25. Mmd. Mukhamattadīpanī.
ed. W. Dhammaratana Terunnase,
H. C. Cottle, Govt. Printer,
Ceylone. 1910

26. MN. Majjhima Nikāya, (3 Vols.)
ed. Bhikkhu J, Kashyap,
Pali Publicatoin Board,
Govt. of Bihar,
Nava Nalanda Mahavihara,
Nalanda, Bihar. 1958

27. Ndn. Nidāna,
ed. Prof. Mahesh Tiwary,
Chowkhambha Sanskrit Series,
Office : Varanasi. 1970

28. Ntp. Netti-pakaraṇa, (PTS). 1902

29. Nyp. Nyāsa-pāṭha,

30. Pc. Pācittiya (Bhikkhu Vibhaṅga),
ed. Bhikkhu J. Kashyap, 1958
Pali Publication Board,
Nava Nalanda Mahavihara,
Nalanda, Bihar.

31. PED. Pali-English Dictionary.
ed. T. W. Rhys Davids and
Willium Stede,
Oriental Books Reprint Corporation,
54, Rani Jhasi Road, New Delhi-55. 1975

32. PLB. Pali Literature of Burma
by Minayeff Bodes.

33. PLC. The Pali Literature Ceylon,
by G. P. Malalasekera (R. A. S.).

34. PLL, Pali Language and Literature,
by Wilhelm Geiger,
trsl. by Batakrishna Ghosh,
Oriental Books Reprient Corporation,
54, Rani Jhansi Road, New Delhi-55 1978

35. PSI. Pāli Sahitya Kā Itihāsa,
by M. Bharat Singh Upadhyay,
Hindi Sahitya Sammelan,
Prayag, 12, Sammelan Marg,
Allahabad. 1986

36. PvA. Petavatthu Aṭṭhakathā
ed. Dhammārāma Thera,
Tissa Nayaka
Māpalagoma Chandajoti Thera
Sri nath Kumardas Moone singha
The Tripitaka Publication Press Pettah,
Colombo (Ceylon). 1917

37. Sds. Saddhammasaṅgaho,
ed. Prof. Mahesh Tiwary.
Nava Nalanda Mahavihara,
Nalanda, Bihar. 1961

38. SN. Saṁyutta Nikāya (5 Vols.),
ed. Bhikkhu J. Kasyapa
Pali Publication Board,
Govt. of Bihar,
Nava Nalanda Mahavihara,
Nalanda, Bihar. 1959

39. Sn. Sutta-nipāta,
ed. Bhikkhu J. Kashyap,
Pali Publication Board 1959
Nalanda, Bihar

40. Sn A. Sutta-nipāta Aṭṭhakathā, (2 Vols.)
ed. Prof. Aṅgaraj Choudhury,
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2. A. GENERAL AND TECHNICAL TFRMS

cf.	:	clarified further
cp.	:	compare
ed.	:	editor
eds.	:	editors
e. g.	:	for instance
ibid.	:	the same
id. at.	:	Title of the book or article is the same but differs in page.
i. e.	:	that is
fn.	:	foot note
p.	:	page
pp.	:	pages
Skt.	:	Sanskrit
see	:	relevant topic or passage or term
see generally	:	relevant for comparative knowledge only.
supra note	:	Title of the text has already been referred to subsequent foot-note.
viz.	:	namely
vols.	:	volumes
vs.	:	verses
vss.	:	verses

2. B. संकेत-सूची

अ० नि०	अङ्गुत्तर-निकायो
क० व्या:	कच्चायन-व्याकरणो (लक्ष्मी नारायण तिवारी)
खु० नि०	खुद्दक-निकायो
गा०	गाथा
म०	मरम्मपाठो (न्यास-पाठ)
पि०	पिट्ठङ्को
पे०	पेय्यालं
सं० नि०	संयुत्त-निकायो
सी०	सीहल-पाठो (मुखमत्तदीपनी)
सु० वि०	सुमङ्गलविलासिनी

कच्चायन-न्यासो

विसय-उद्देसो

१. सन्धिप्पकरणो

(१) पठमो परिच्छेदो

(२) दुतियो परिच्छेदो

(३) ततियो परिच्छेदो

(४) चतुत्थो परिच्छेदो

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

कच्चायन-न्यासो

गन्थारम्भकथा

पणामगाथा

सी. १. बुद्धं विसुद्धमविसुद्धजनस्स सुद्धि-
म. १. सम्पापकं सकललोकविमोहकस्स ।
मोहस्स धंसकमपिस्स सुवुत्तधम्मं,
नत्वान संघमनघुत्तमदक्खिणेय्यं ॥१॥
कच्चायनञ्च मुनिवण्णितबुद्धिमस्स,
कच्चायनस्स मुखमत्तमहं करिस्सं ।
पारम्पराभतविनिच्छयनिच्छयञ्ञू,
लद्धोपदेसमवलम्बकतस्स[1] तेन ॥२॥

वेय्याकरणं

यं किञ्चि गन्थं समारभितुकामेन तावाचरियेन रतनत्तयस्स पणामं कत्वा तब्बिहतन्तरायेन समारभितब्बं ति वत्तिस[2]महापुरिसलक्खणसब्बञ्ञुतादिगुणसम्पत्तिसमङ्गिताय बुद्धस्स, स्वाक्खा-[3]तादिभावेन धम्मस्स, सुप्पटिपन्नतादिभावेन संघस्स[4] च, सब्बलोका-

१. लद्धूपदेसमवलम्ब—सी ।
२. वात्तिस—म ।
३. स्वाक्खाततादिभावेन—म ।
४. सङ्घस्स—सी ।

भिवन्दनीयस्स अत्तनो सत्थुनो पणामं दस्सेन्तो **सेट्ठं तिलोकमहितं अभिवन्दियग्गं** ति आदिमाह ।

पणामपरम्पराय पयोजनं

एत्थ च, तब्बिहतन्तरायता नाम यथा पटिञ्ञातत्थाभिनिप्फादनसमत्थता । रतनत्तयप्पणामकरणेन[1] हि यथा पटिञ्ञातत्थाभिनिप्फादनसमत्थता होति । तस्स पूजनीयपूजयत्ता पूजनीयपूजयताय च मङ्गलभावतो, मङ्गलेन च यथा पटिञ्ञातत्थप्पसिज्झनतो । वुत्तञ्हि भगवता—

म.२.

पूजा च पूजनीयानं, एतं मङ्गलमुत्तमं,
× × × पे. × × ×
एतादिसानि कत्वान, सब्बत्थमपराजिता,
सब्बत्थ सोत्थिं गच्छन्ति, (तं तेसं मङ्गलमुत्तमं ति)[2] ।।३।।

इति च ।

अथवा, तस्स भयाद्युपद्दवकरोपघातकत्ता, विहतभयाद्युपद्दवकरस्स च यथा पटिञ्ञातत्थाभिनिप्फादनसमत्थतासम्भवतो । वुत्तञ्हि भगवता—

एवं बुद्धं सरन्तानं, धम्मं संघञ्च[3] भिक्खवो ।
भयं वा छम्भितत्तं वा, लोमहंसो न हेस्सती ति[4] ।।४।।

सी.२. अथवा, तस्स पटिभानापरिहानभावतो, अपरिहीनपटिभानस्स च यथा पटिञ्ञातत्थाभिनिप्फादनभावतो । वुत्तञ्हि भगवता—

"सत्तिमे, भिक्खवे, अपरिहानीया धम्मा । कतमे सत्त ? सत्थुगारवता, धम्मगारवता, संघगारवता,[5] सिक्खागारवता, समाधिगारवता, कल्याणमित्तता, सोवचस्सता"ति ।[6]

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१. रतनत्तयपणाम — — — — सी० क० ब्या० १,१ ।
२. खु० नि० १. ३०७-८ ।
३. सङ्घञ्च—सी० ।
४. सं० नि० १.२२२ ।
५. सङ्घगारवता—सी० ।
६. अ० नि० ३. १७५, ।

अथवा, [1]तस्स आयुवड्ढनतो,[1] बुड्ढितायुनो[2] च यथापटिञ्ञात-तत्थाभिनिप्फादनसमत्थतासम्भवतो । वुत्तं हि भगवता—

अभिवादनसीलिस्स, निच्चं वुड्ढापचायिनो[3] ।
चत्तारो धम्मा वड्ढन्ति, (आयु वण्णो सुखं बलं ति)[4] ॥५॥

इत्यादि ।

अपरो नयो; पकरणारम्भे रतनत्तयप्पणामवचनं रतनत्तयस्स यथाभूतगुणमाख्यापनेन पकरणे गारवुप्पादनत्थं वा, तस्स स्वाक्खात-भावेन रतनत्तये गारवुप्पादनत्थं वा ।

अथवा, रतनत्तयपणामवचनं सदाचारवोक्कमनत्थं, तं विञ्ञूनं चित्ताराधनत्थं, तं पकरणस्स गाहणत्थं, तं वचनत्थाव-बोधनत्थं, तं सब्बसम्पत्तिनिप्फादनत्थं ति ।

एवं नतस्स सुगतादिकतस्स पस्स-
मिट्ठप्पसिद्धिकरतादिगुणोघमग्गं ।
सङ्ख्यातिगम्पि कुरुतन्नतमस्स[5] धीमा,
वत्थुत्तयस्स तिभवाभिनतारहस्स[6] ॥६॥

पठम-पणाम-गाथा वण्णना

तस्मा अलमतिप्पपञ्चेन अनुपुब्बपदवण्णनमेवेदानि समार-भिस्साम ।

१-१. तस्सायुवड्ढनतो—म. ।
२. वड्ढितायुनो—म० ।
३. वड्ढापचायिनो—सी० ।
४. खु० नि० १.२ ।
५. कुरूतं नतमस्स—म० ।
६. तिभव भिनतारहस्स—म० ।

सेट्ठं तिलोकमहितं अभिवन्दियग्गं,
बुद्धञ्च धम्मममलं गणमुत्तमञ्च,
सत्थुस्स तस्स वचनत्थवरं सुबोद्धं,
वक्खामि सुत्तहितमेत्थ सुसन्धिकप्पं[1] ।।७।।

वेय्याकरणं

तत्थ, **सेट्ठं** ति पसत्थतरं; **तिलोकमहितं** ति तिलोकेन पूजितं; तयो लोका तिलोकं, तेन महितो[2] तिलोकमहितो; **अभिवन्दिया** ति अभिवन्दित्वा; **अग्गं** ति उत्तमं; बुद्धं ति पटिविद्धसब्बधम्मं। बुद्ध-सद्दं[3] पन[3] अञ्ञत्थ बहुधा पपञ्चयन्ति । सकम्मकधातुतो कम्मणि तप्पच्चयो होती ति । इध पन "बुधगमादित्थे कत्तरी"*ति वुत्तत्ता बुध-इच्चेतस्मा कत्तरि तप्पच्चयो लब्भतेवे ति न विचारितं।
म. ३. **धम्मं**[4] ति[4] नवलोकुत्तरधम्मं, सपरियत्तिकं वा। **अमलं**[5] ति[5] निम्मलं, मलपटिपक्खं वा। **गणं**[6] ति[6] समूहं। [7] **उत्तमं** ति[7] उद्धटतमत्ता उग्गततमत्ता सेट्ठत्ता च उत्तमं । उत्तमं गणं ति सम्बन्धो।

बुद्धं[8] **चे** ति[8] एत्थ च-सद्दं धम्म सद्देन योजेत्वा सेट्ठं तिलोकमहितं अग्गं बुद्धं अभिवन्दिय, अमलं धम्मञ्च, उत्तमं गणञ्च अभिवन्दिया ति योजेतब्बं।

एत्थ च सेट्ठं तिवचनेन बुद्धस्स गुणमहत्ततं दीपेति । तिलोक-
सी. ३. महितं ति पुञ्ञमहत्ततं । अग्गं ति जातिमहन्तं । तस्स च गुणमहन्त-

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१. क० व्या० १, १; म० पोत्थके नत्थि ।
२. महितं—म० ।
३-३. बुद्धसद्दम्पन—म० ।
४-४. धम्मन्ति—सी० ।
५-५. अमलन्ति—सी० ।
६-६. गणन्ति—सी० ।
७-७. उत्तमन्ति—सी० ।
८-८. बुद्धञ्चे ति—म० ।
* क. व्या. ५५६ ।

तादीपनेन गुणाभिमानीनमभिनिम्मद्दनसमत्थतं दस्सेति। इतरद्वय-दीपनेनितरेसं।

सत्थुस्सा ति सदेवकस्स लोकस्स सासनतो सत्थुस्स। **तस्सा** ति यो सो सेट्ठं ति आदिनो वुत्तो। तस्स **वचनत्थवरं** ति उच्चते अनेना ति वचनं। अरीयती ति अत्थो। वचस्स अत्थो वचनत्थो; उत्तमट्ठेन बरो, वचनत्थो च सो वरो चा ति[1] वचनत्थवरो। तं वचनत्थवरं। **सुबुद्धं** ति[2] सुट्ठु ञातुं। **वक्खामी** ति भासिस्सामि। सुत्तं हितं ति सुत्तानुकुलं। सुत्तं ति चेह पिटकत्तयमधिप्पेतं। तं[3] हि :[3]—

> **अत्थानं सूचनतो सुवुत्ततो, सवनतोथ सूदनतो।**
> **सुत्ताणा सुत्तसभागतो च, सुत्तं सुत्तं ति अक्खातं[4]** ॥६॥[5]

सुत्तं ति हि सूचगन्थनेतिमस्स अत्थे, सूचेती ति अत्थे। सु पुब्बस्स वचवियत्तियं वाचायमितिमस्स सुट्ठु[6] वुत्तं ति वा, सु अभिभवेतिमस्स,[7] अत्थे अभिसवती ति वा, सूदपग्घरणेतिमस्स अत्थे, सूदेति पग्घरापेती ति वा, सु पुब्बस्स ता पालनेतिमस्स सुट्ठं अत्थे तायती ति[8] वा, "भावकम्मेसु त" (क. व्या. ५५८) इति वत्तमाने "बुधगमादित्थे कत्तरी" (क. व्या. ५५६) ति कत्तरि तप्पच्चयं कत्वा "सा सदिसतो तस्स रिट्ठो चे" (क. व्या. ५७४) ति वत्तमाने "भुजादीनमन्तो नो द्वि च" (क. व्या ५८०) इति धात्वन्तानं लोपं कत्वा तप्पच्चयस्स च द्वेभावं कत्वा ततो सूचादीनं दीघसरस्स "क्वचादि मज्झुत्तरानं दीघरस्साप्पच्चयेसु[9]

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१. चेति—म०।
२. सुबोद्धुन्ति—सी०।
३-३. तन्हि—म०।
४. वुच्चति—सी०।
५. सु० वि० १.२५।
६. सुठ—म०।
७. अभिस्सवेतिमस्स—सी०।
८. भायतीति—म०।
९. दीघरस्सापच्चयेसु—म०।

चे" (क. व्या. ४०५) ति रस्सं कत्वा नेतब्बं नेत्वा स्युप्पत्तादिम्हि कते रूपं सिज्झति ।

सुसन्धिकप्पं ति सुन्दरं सन्धिकप्पं । कप्पीयति एत्था ति कप्पो । सम्मा धीयती ति **सन्धि**, समोधानं वा, सन्धि[1] । सन्धीनं **कप्पो** तं **सुसन्धिकप्पं** । एत्था तिए तस्मिं वचनत्थवरे, यं सेय्यं, तं जिनेरित-नयेन बुधा लभन्ती ति सम्बन्धो ।

एत्थ वचनत्थवरो नाम तन्ति[2] अत्थभूतो[2] लोकियलोकुत्तर-सङ्खातो अत्थो ।

ब्याकरणस्स पयोजनं

सेय्यं जिनेरितनयेन बुधा लभन्ति
तञ्चापि तस्स वचनत्थसुबोधनेन ।
अत्थञ्च अक्खरपदेसु अमोहभावा
सेय्यत्थिको पदमतो विविधं सुणेय्य[3] ॥६॥

बेय्याकरणं

तत्थ च **सेय्यं** नाम नवलोकुत्तरधम्मं । तं जिनेरितनयेन बुधा लभन्तो ति अत्थो । असति हि तप्पटिपत्तिदीपकपरतो-घोसे सोता-पत्तिमग्गप्पटिलाभाभावा[4] । एत्थ च **सेय्यं** ति पसत्थतरं **जिनेरित-नयेना** ति जिनेन देसितनयेन । **बुधा** ति तिहेतुकप्पटिसन्धिपञ्ञाय[5], पञ्ञवन्तो भब्बपुग्गला । तेहि[6], बुज्झन्ती ति, **बुधा** ति वुच्चन्ति । बुधाति, 'बुध' बोधनेतिमस्स लद्धधातुसञ्ञादिस्स "सञ्ञायमनू"

म. ४.

सी. ४

1. नत्थि—सी० ।
2-2. तन्त्यत्थभूतो—सी० ।
3. क० व्या० गा० २, पि० १ ।
4. (सेय्यं...पे...सुणेय्य—गाथा) नत्थि—म० ।
5. ...मग्गपटिलाभाभावा—सी० ।
6. सहेतुकपटिसन्धिपञ्ञाय—सी० ।
6. ते—सी० ।

(क. व्या. ५२७) ति वित्तमाने "विसरुजपदादितो णे[१]" (क. व्या. ५३०) ति कत्तरि णप्पच्चयं कत्वा विभत्युप्पत्तादिम्हि[२] कते रूपं । लभन्ती ति पटिविज्झन्ति तञ्चा पी ति तं जिनेरितनयम्पि, तस्सा ति हेट्टा वुत्तं सत्थारमेवापदिसति, वचनत्थसुबोधनेना ति पालियत्थावबोधनेन । अत्थञ्च अक्खरपदेसु अमोहभावा ति हेट्ठा वुत्तप्पकारमत्थञ्च अक्खरेसु च पदेसु च अमोहभावा समधिगच्छन्ति । तत्थ च[३] अक्खरामोहभावो नाम सरव्यञ्जनदीघरस्सवग्गावग्गघोसाघोसादिप्पभेदेसु[४] अक्खरेसु[४] पटुतरञाणता । पदामोहभावो नाम अकारिकारन्तादि इत्थिपुमादितद्धितसमासादिप्पभेदेसु पदेसु[५] अप्पटिहतबुद्धिता[५] । सेय्यत्थिको पदमतो विविधं सुणेय्या ति यस्मा सुत्तन्तप्पकरणे सवनाभियुत्तस्स अक्खरपदेस्वमोहभावो होति । अक्खरपदेस्वमूळ्हस्स वचनत्थावबोधो होति । वचनत्थावबोधस्स वुत्तनयेन सम्मापटिपत्तियं पटिपज्जनतो सेय्यसङ्ख्यातनवलोकुत्तरधम्मप्पटिलाभो होति । तस्मा तमत्थिको तम्मूलकारणभूतसवनसम्पत्तिनिप्फादनत्थं । अनेकप्पकारमक्खर सरव्यञ्जनादिभेदवसेन पदञ्च पकतिप्पच्चयादिभेदवसेन उपपरिक्खित्वा सुणेय्या ति अत्थो । एत्थ च सेय्यत्थिको । अक्खरपदं ति वत्तब्बे छन्दहानिभया अक्खरसद्दस्स लोपं कत्वा एवं वुत्तं ति दट्ठब्बं । नन्वित्थिया पि सोतब्बं ? अथ कस्मा सेय्यत्थिको ति आहा ति ? येभुय्यवसेन वा, पधानवसेन वा, अनेकविधाहि सद्दप्पयोगा कत्थचि सामञ्ञवसेन निद्दिसितब्बे पि पच्चासन्नवसेन निद्देसो दिस्सति । "काके वारय मच्छम्हा" ति आदीसु । कत्थचि [६]पधानवसेन "राजा आगच्छती" ति आदीसु । कत्थचि येभूय्यवसेन "आनगरा खदिरवनं" ति आदीसु । कत्थचि उपलक्खणमत्तवसेन "लद्धा तपत्तो

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१. ण इति—सी० ।
२. विभत्तुप्पत्तादिम्हि—सी० ।
३. नत्थि—सी० ।
४-४. सर...प्पभेदेस्वक्खरेसु—सी० ।
५-५. पदेस्वप्पटिहत...सी ।
६. पट्ठानवसेन—म ।

राजकुमारो" ति आदीसु। कत्थचि नानन्तिरकवसेन "घतत्थिकस्स घटमानय" इच्चेवमादीसु। कत्थचि असाधारणवसेन "भेरिसद्दो; यवङ्कुरो" इच्चेवमादीसु, तेन वुत्तं "येभुय्यवसेन वा पधान-वसेन वा" ति।

एत्थ च गाथाद्वयेन सह रत्तनत्तयपणामेन वुच्चमानप्पकरणं तं सञ्ञानिमित्तकत्तुपरिमाणप्पयोजनानि च दस्सेति। वुत्तं[1] च—

म. ५. **सञ्ञा निमित्तं कत्ता च, परिमाणं पयोजनं।**
सब्बागमस्स पुब्बेव, वत्तब्बं वत्तुमिच्छता ति ॥१०॥

सुसन्धिकप्पस्स अत्थं

तत्थ च नामं नाम दुविधं—सामञ्ञनामं, विसेसनामञ्च[2]। अस्स पन "कच्चायनं ति सामञ्ञनामं सन्धिकप्पादीनं साधारणत्ता। इदं हि, कच्चायनस्स इदं ति कच्चायनं ति वुच्चति। 'सन्धि-कप्पं" ति एवमादीनि विसेसनामानि सब्बसाधारणरहितत्ता। इध सी. ५. पन सन्धिकप्पं ति विसेसनाममाह सुसन्धिकप्पं ति वुत्तता। तं पन क्रियागुणजातियादिच्छकेसु गुणनामं तथा सामञ्ञगुणकित्तिमोप-पातिकेसु पि[3] गुणनामं, आवत्थिकलिङ्गिनेमित्तिकाधिच्चसमुप्पन्नेसु वेदितब्बं। अथवा सन्धिकप्पं ति सामञ्ञनामं वा। तथा हि कोचि आदिवसेन नामं लभति "पाराजिक-कण्डो" ति एवमादि। कोचि अन्तवसेन "तिकनिपाता"दि[4]। अयं पन आदिवसेन लद्धनामो ति वेदितब्बो। अयमेवेत्थ सारतो पच्चेतब्बो उपरिनामकप्पस्सारम्भ-न्तराभावा।

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१. वुत्तञ्च—म०।
२. ...नामञ्चति—सी०।
३. ...कित्तिमञ्ञोपपातिकेसु—म०।
४. तिकनपातादि—सी०।

ब्याकरणस्स निमित्तं

निमित्तं पन दुविधं। अज्झत्तिकं बाहिरञ्च[1]। तत्थ अज्झत्तिकं नाम दुन्निक्खित्तपदब्यञ्जनताय दुन्नीतमत्थं गहेत्वा पटिपत्तियं विरज्झित्वा दुक्खोघनिमुग्गमानं सत्तसमूहं दिस्वा समूस्साहियमना[2]-करुणा। तं पन पयोजनद्वयाभिनिप्फादनसमत्थप्पकरणारम्भ-करणेनेव करुणाय अत्तनो[3] सञ्चोदितभावं दस्सेति। बाहिरं[4] नाम तदारम्मणभूतो सत्तसमूहो। तं बुधादि[5] ब्यपदिसति।

कच्चायनब्याकरणस्स कत्ता

कत्तानाम "एतदग्गं, भिक्खवे, मम सावकानं भिक्खूनं संखित्तेन भासितस्स वित्थारेन अत्थं विभजन्तानं यदिदं महा-कच्चायनो"[6] ति, भगवता एतदग्गे ठपिता आयस्मा महाकच्चायनो, तं वक्खामी ति दस्सेति।

न्यासागता सुत्तानं परिमाणं

परिमाणं पन दुविधं—परिच्छेदप्पमाणं समूहप्पमाणञ्चाति। तत्थ परिच्छेदप्पमाणवसेन तेवीसति परिच्छेदा। तथा हि पञ्च सन्धिपरिच्छेदा, अट्ठ नाम परिच्छेदा चत्तारो अक्खातपरिच्छेदा, छकितब्बिधानपरिच्छेदा ति। एतानि येव चत्तारि पकरणानी ति वुच्चन्ति। पञ्च सन्धि परिच्छेदा, सन्धिप्पकरणं। अट्ठ नामपरिच्छेदा नामप्पकरणं। चत्तारो आक्ख्यातपरिच्छेदा आक्ख्यातपकरणं। छ कितब्बिधानपरिच्छेदा कितब्बिधान-पकरणं ति। समूहप्पमाणवसेन पन सत्तसताधिकसहस्समत्तपमाणो सुत्तानि पन दसाधिकानि[7] सत्त सतानि होन्ति। तं सुसन्धिकप्पं ति

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१. बाहिरञ्चाति—सी०।
२. समुस्साहयमाना—म०।
३. संचोदित...—सी०।
४. बाहिरन्नाम—सी०।
५. बुधाति—सी०।
६. अ० नि० १.१४.२४।
७. साधिकानि—सी०।

एत्थ सुन्दरत्थवाचकेन सु-सद्देन समुब्भावियति[1]। नातिसङ्खेपना-
म. ६. तिवित्थारप्पमाणताय[2] हि सुन्दरं होती ति।

न्यासस्स पयोजनं

पयोजनं पन दुविधं मुख्यानुसङ्गिकप्पयोजनवसेन। तत्थ मुख्यप्पयोजनं नाम-अक्खरकोसल्लं पन सम्पादेत्वा ब्यञ्जनानुरूप-मत्तं पटिविज्झति च पकासेति च अत्थानुरूपं ब्यञ्जनं च उद्दिसति च उद्दिसापेति च। यथा, पन भगवा [3]बुद्धत्थादीसु चतूसु ठानेसु उप्पन्नं परप्पवादं सह धम्मेन निग्गय्हपरिसचतुक्केसु वेसारज्जप्पत्तो होति, एवमिधापि कताभियोगो नामिकादीसु चतूसु पदेसु उप्पन्नं परप्पवादं सह धम्मेन अभिमद्दित्वा वेसारज्ज-पत्तो[4] होति। इदमिध मुख्यप्पयोजनं तं सब्बं एकदेसनिदस्सन-मुखेन दस्सेन्तो वचनत्थवरं सुबुद्धं ति[5] आह।

सी. ६. ब्यञ्जनानुरूपं अत्थस्स च अत्थानुरूपं ब्यञ्जनस्स च यथामतो[6] अधिगतत्ता भगवता तेसु तेसु सुत्तन्तेसु यं अकत्तब्बं ति पटिक्खित्तं तं परिवज्जेति। यं कतब्बं ति अनुञ्ञातं तं समादाय वत्तति। ततो अकत्तब्बं मे न कतं, कत्तब्बं मे अपरिच्चत्तं ति पच्च-वेक्खतो पामोज्जं जायति। पमुदितस्स पीति जायति। पीतिमनस्स कायो पस्सम्भति। पस्सद्धकायो सुखं वेदयति। सुखिनो चित्तं समाधियति। समाहितो यथाभूतं पजानाति। पटिविद्धयथाभूतो सग्गमोक्खद्वयस्स भागी होति[7]। इदमिध अनुसङ्गिकप्पयोजनं।

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१. समुब्भावयति—सी०।
२. ...सङ्खेपेनाति...सी०।
३. बुद्धत्तादीसु—सी०।
४. वेसारज्जापत्तो—म०।
५. सुबोद्धुन्ति—सी०।
६. याथावतो—म०।
७. होतीति—सी०।

तेन[1] सेय्यं ति आदिना अपदिसति । आदिगाथायं[2] पन सह पणामेन मुख्यप्पयोजनपञ्चमं पुब्बपञ्चकं दस्सेत्वा सिस्सानं तस्स सवनुग्गहणधारणादीसु उस्साहजननत्थं दुतियगाथायं[3] अनुसङ्गिकप्पयोजनमाह । अथवा, द्वीहि गाथाहि पयोजनद्वयत्थिकानं सिस्सानं उस्साहं जनेति ।

एवं द्वीहि गाथाहि पुब्बपञ्चकं दस्सेत्वा अक्खरपदामोहभावेसु कतरं पठमं सम्पादेतब्बं ति चिन्तायं पदामोहभावस्स अक्खरामोहभावमूलकता पठमं तम्मूलकारणभूतं[4] अक्खरकोसल्लं सम्पादेतब्बं ति दस्सेन्तो वुत्तप्पकारगुणं अक्खरस्वेव पक्खिपित्वा "अत्थो अक्खरसञ्ञातो" (क. व्या. १.) ति आदिमाह ।

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१. तं—म० ।
२. आदिगाथाय—म० ।
३. दुतियगाथाय—म० ।
४. तं मूलकारणभूतं—सी० ।

सन्धिप्पकरणो

पठमो परिच्छेदो

सुत्तं—१. अत्थो अक्खरसञ्ञातो । १.१.१

सब्बवचनानमत्थो अक्खरेहेव सञ्ञायते ।

अक्खरविपत्तियं हि सति अत्थस्स दुन्नयता होति ।
तस्मा अक्खरकोसल्लं बहूपकारं सुत्तन्तेसु ।

न्यासो—अयं हेत्थत्थो[1] । यो कोचि घटपटादि वचनत्थो, सो सब्बो अक्खरेहेव सञ्ञातो, सञ्ञायति, सञ्ञायित्थ, सञ्ञायिस्सती ति एत्थ च सञ्ञातो ति सं पुब्बाय ञा अवबोधने इच्चेताय धातुया रूपं ताय च पन धातुया तप्पच्चयो कालत्तये पि सम्भवति, आह च "णादयो तेकालिका" (क. व्या. ५५२) । ति

इदं वुत्तं होति, लोकियलोकुत्तरसंखातवचनत्थसञ्ञापको अक्खरप्पभेदो व पठमं सक्कच्चं सिक्खितब्बो ति । वुत्ति कुब्बता वुत्तादो गाथाद्वयं वुत्तं । सुत्ते कुब्बता सुत्तस्सादो पुब्बवाक्यमारद्धं[2] "अत्थो अक्खरसञ्ञातो" (क. व्या. १) त्यपरे ।

म० ७. इदानेवं तत्थ बलवुस्साहं जनेत्वा यथा वुत्तयुत्तिया सञ्ञाविधानमेव पठमं वत्तब्बं अविञ्ञातसञ्ञस्स वोहारा सिज्झनतो ति पठमं सञ्ञाविधानमाह । सामञ्ञविसेससञ्ञासु सामञ्ञसञ्ञा व

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१. अयञ्हेत्वत्थो—म० ।
२. ......मारद्धन्ति—सी० ।

पठमं वत्तब्बा। तदन्तोगधत्ता विसेससञ्ञानं ति तं दस्सेन्तो "अक्खरापादयो एकचत्ताळीसं" ति, आदि सुत्तमारभि। तं पन सुत्तं छब्बिधा संवण्णेतब्बं। तेनेतं[1] वुच्चति—

सम्बन्धो च पदञ्चेव पदत्थो पदविग्गहो।
चोदना परिहारो च छब्बिधा सुत्तवण्णना ति ॥११॥

सी. ७. सुत्तं—२ **अक्खरापादयो एकचत्तालीसं**[2] । १.१.२

ते च खो अक्खरा अपि अकारादयो एकचत्तालीसं सुत्तन्तेसु सोपकारा।

तं यथा—अ आ इ ई
उ ऊ ए ओ
क ख ग घ ङ
च छ ज झ ञ
ट ठ ड ढ ण
त थ द ध न
प फ ब भ म
य र ल व स
ह ळ अं —इति अक्खरा नाम[3]।

अत्थो अक्खरसञ्ञातो।

ञासो—किमत्थमिदमुच्चते ? तस्मिं तस्मिं पदेसे "अक्खरेहि-कारं[4]" (क. व्या. ६०६) इच्चेवमादीसु सुत्तेसु अक्खरा नाम कतमे ति सिस्सानं जायेय्य, तं निवत्तनत्थमिदमुच्चते। अयमिह सम्बन्धो।

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१. तेनेव तं—सी०।
२. चत्ताळीसं—सी०।
३-३. नत्थि—म०।
४. अक्खरेहिकार—म०।

अक्खरा ति एकं पदं, अपी ति एकं पदं, आदयो ति एकं पदं, एकचत्तालीसं ति एकं पदं ति चतुप्पदमिदं सुत्तं । अयमेत्थ पद-चिन्ता । अक्खरा नाम अकारादयो एकचत्तालीसं सरब्यञ्जना ति अयमेत्थ अत्थो ।

अक्खर-ञाणं

वुत्तञ्च वुत्तिम्हि[1] "ते च खो अक्खरा अपि अकारादयो एक-चत्तालीसं सूत्तन्ते सोपकारो"ति आदि । अयमेत्थ अधिप्पायो । हेट्ठा "अत्थो अक्खरसञ्ञातो" ति वुत्त[2] अक्खरा[2]नाम । कतमे हि न चिन्तेतब्बं ? ते च खो अक्खरा पि एकचत्तालीसप्पमाणा सुत्तन्तानं सोपकारा अकारादयो ति । इदञ्हि सुत्तं "अक्खरापादयो एक-चत्तालीसं"ति ।

ते पुन[3] कतमेति चे ? अ आ...पे...ळ अं इति । इमे अक्खरा नाम । तेन किं पयोजनं ति चे ? "अत्थो अक्खरसञ्ञातो" ति आदीसु इमेसं गहणत्थं ति । केचि पन "अत्थो अक्खरसञ्ञातो" ति इमिनाव सञ्ञा विहिता इदं[4] चे । अ आ...पे...ळ अं इति, इमे अक्खरा नाम । तेन किं पयोजनं ति चे? "अत्थो अक्खरसञ्ञातो" ति इमिनाव सञ्ञा विहिता इदं पन[5] तब्बिवरणमी ति वदन्ति तं न गहेतब्बं एवञ्हि[6] सति "अत्थो अक्खरसञ्ञातो" (क. ब्या. १.) ति सुत्तवुत्तियं[7] येव अक्खरइच्चनेन क्वत्थो ? "अक्खरापादयो एकचत्तालीसं" (क. ब्या. २.) ति वत्तब्बं भवेय्य । इध च न वत्तब्बं । अक्खरइच्चनेन क्वत्थो ? "अत्थो अक्खरसञ्ञातो"ति न वुत्तञ्च[8] । तत्थ वुत्तं[9] चेह[9] तेन वुत्त तं न गहेतब्बं ति ।

१. वुत्तियं—सी० ।
२. वुत्ताक्खरा—सी० ।
३. पन—सी० ।
४. पन-सी० ।
५. चे — सी० ।
६ एवं हि—सी० ।
७ सुत्ते वुत्तियं—सी० ।
८. वुत्तं च—सी. ।
९-९. वुत्तञ्चेह — म० ।

नक्खरन्ती ति अक्खरा। पमाणतो एकचत्तालीसमत्ता। पिटकत्तयम्पि पत्वा न खीयन्ती ति अत्थो अ आदि येसन्ते ति[1] आदयो ति बहुब्बीहि समासो होति। आदि-सद्दो ताव चतूसु अत्थेसु दिस्सति[2]।

म. ८. **मरियादे पकारे च, समीपे व यवेपि च।**
चतुब्बिधप्पकारोयं,[3] आदिसद्दस्स[3] लक्खते[4] ॥१२॥

तथाहि, "भूवादयो" (क. व्या. ४५९) त्यादीसु मरियादे दिस्सति ब्राह्मणादयो भञ्जन्तीत्यादि पकारे, दधिभोजनमत्तस्सादीत्यादीसु समीपे, मूलं रूक्खस्सादीसुत्यादीसु[5] अवयवे, इध पन अकारपकारा अक्खरा ति अत्थो भवेय्य अकारस्स रस्ससरानमेव वा अक्खरत्तमापज्जेय्य एवञ्च[6] सति "डो ढकारे" (क. व्या. ६१४) ति सुत्ते[7] डकारग्गहणमयुत्तं सिया कस्मा[8] "अक्खरेहिकार" (क. व्या. ६०६) मितिकारप्पच्चयस्स सम्भवतो, यदि पन अकारसमीपा अक्खरा ति अत्थो भवेय्य ? आकारस्सेव सी. ८. अक्खरत्तमापज्जेय्य। एवञ्हि[9] सति वुत्तदोसो च सिया, यदि पन अकारावयवा अक्खरा ति अत्थो भवेय्य अकारावयवस्स कस्सचि अभावतो निरत्थकं सिया, वुत्तदोसो च तस्मा तं सब्बमग्गहेत्वा[10] अकारमरियादा अक्खरा ति अत्थे गहिते वुत्तदोसाभावतो मरियादत्थोवेहादिसद्दो ति अवगन्तब्बो। अयमस्स पदविग्गहो। यथा पन "आ घो" (क. व्या. ६०.) ति आदीसु घो[11] इति[11] एकक्खरेनेव

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१. नत्थि—सी०।
२. वत्तति—सी०।
३-३. चतुब्बिधप्पकारोयमादिसद्दस्स—सी०।
४. लक्खणो ति—सी०।
५. रुक्खस्सादीत्यादीसु—सी०।
६. एवं च—सी०।
७. पकारग्गहणमयुत्तं—म०।
८. नत्थि—सी०।
९. एवं—सी०।
१०. सब्बं गहेत्वा—सी०।
११-११. घो ति—सी०।

सञ्ञा ठपिता, तस्मा एवमिधा पि अकत्वा गरुसञ्ञा कता ति, अयमेत्थ चोदना। रुळ्ही अन्वत्थवसेन द्विप्पकारासु सञ्ञासु या रुळ्ही-सञ्ञा, सा वोहारसुखमत्तमेव साधेति। या पन अन्वत्थसञ्ञा सा तञ्चेव साधेति। अत्तनो अत्थस्स सभावञ्च दीपेति। इध पन वोहारसुखमत्तमनपेक्खित्वा अत्तनो अत्थस्स सभावदीपनत्थं कतं ति गरुसञ्ञा कताति, अयमेत्थ परिहारो। अथवा, अपिग्गहणं कस्मा कतं ति चोदना? सञ्ञा विधानेसु सब्बसाधारणसञ्ञाव पठमं वत्तब्बा ति सब्बसाधारणं अक्खरसञ्ञं ठपेन्तो सिस्सानमादरुप्पादनत्थं अम्हेहि उपरि ठपेतब्बं नामं सन्धाय "अत्थो अक्खरसञ्ञातो" (क. व्या. १) ति वुत्तं तस्मा तदनुरूपवसेनेव ठपेतब्बं ति चिन्तेत्वा हेट्ठा वुत्तानं [1]पाकटाकरणमुखेन "अक्खरापादयो एकचत्तालीसं" (क. व्या. २) ति सञ्ञासुत्तमारभि। तस्मा हेट्ठा वुत्तानं अपेक्खाकरणत्थमपिग्गहणं कतं ति दट्ठब्बं। अयं हेत्थत्थो।[2] ते च खो अक्खरा अपि अकारादयो एकचत्तालीसं ति। वक्खति च अत्थो अक्खरसञ्ञातो ति इमस्स उपेतब्ब नामापेक्खत्तं[3] तेन क्वत्थो अत्थो अक्खरसञ्ञातो ति, अपिग्गहणे पन असति "तत्थोदन्ता म० ६. सरा अट्ठा" (क. व्या. ३) ति आदीनि विय अञ्ञानपेक्खं सिया ति परिहारो।

अथवा, आदयो ति एत्थ कतमो बहुब्बीही ति चोदना? एत्थ च तग्गुणसंविञ्ञाणबहुब्बीहि ति दट्ठब्बो। दुविधोहि बहुब्बीहितग्गुणातग्गुणसंविञ्ञाणवसेन। तत्थ तग्गुणसंविञ्ञाणं लम्बकण्णमानये ति आदीसु, अतग्गुणसंविञ्ञाणं पब्बतादीनि खेत्तानी ति आदीसु। इध पन यदि अतग्गुणसंविञ्ञाणबहुब्बीहि भवेय्य, "सुहिस्वकारो ए" (क. व्या. १०१), "करस्सकारो च" (क. व्या. ५१४), "लोपञ्चेत्तमकारो" (क. व्या. ५१२) ति

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१. पाकटीकरणमुखेन—म०।

२. हेतु अत्थो—सी०।

३. ...पेक्खत्थं —सी०।

एवमादीसु अकारग्गहणमसिद्धं सिया। तेन विञ्ञायति तग्गुणसंविञ्ञाणबहुब्बीहि एवेत्थ गहितो ति परिहारो।

अथवा, अक्खरापादयो ति वुत्तेयेव अकारादीनं गहणे सति पि एकचत्तालीसं ति कस्मा वुत्तं ति चोदना? इध सुत्तन्तोपकारा एकचत्तालीसं, बहिद्धा पन अञ्ञे पि अक्खरा सन्ती ति ञापनत्थं ति परिहारो। ननु पमाणवचनं तग्गुणसंविञ्ञाणोपात्तत्थञापनत्थं ति? तन्न,[1] असति पि तस्मिं सुविञ्ञेय्यत्ता "सुहिस्वकारो ए" (क. व्या. १०१) ति एवमादीसु[2] पि हि अकारो ति वचनेनेव सक्का विञ्ञातुं, असति हि तस्मिं अकारस्सेव अक्खरत्ताभावतो, असति च तस्स अक्खरत्थे "अक्खरेहि कारं" (क. व्या. ६०६) इतिकारप्पच्चयाभावा, तस्मिं पन असति अकारो ति वोहाराभावो, सी० ६. एत्थ च तग्गुणसंविञ्ञाणबहुब्बीहि, एत्थ च अतग्गुणसंविञ्ञाणबहुब्बीही ति पयोगवसेन अवगन्तब्बं। तथाहि; "भूवादयो धातवो" (क. व्या. ४५६) ति एवमादीसु असति पि तत्थ तं[3] ञापके[3] पमाणवचने "भवतो भोतो" (क. व्या. २४२) ति एवमादिप्पयोगा व[4] विञ्ञापेन्ति। भवतो ति हि भूसत्तायमिच्चेतस्स "वत्तमाने मानन्ता" (क. व्या. ५६७) ति अन्तप्पच्चयन्तस्स "सेसेसु न्तुवे" (क. व्या. १८७) ति न्तसद्दं सविभत्तिम्हि न्तुमिव कत्वा "तोतिता सस्मि नासू" (क. व्या. १२७) ति तो आदेसे कते रूपं एत्थ च अन्तप्पच्चयो धात्वाधिकारे विहितो। तेन ञायति भू इत्ययम्पि धातुसञ्ञं लभती ति। अपि च; यदि पमाणवचनं तग्गुणसंविञ्ञाणबहुब्बीही ति विञ्ञापनत्थं सिया, "लहुमत्ता तयो रस्सा" (क. व्या. ४) ति एत्था पि तयो ति वुत्तता तग्गुणसंविञ्ञाणबहुब्बीहि भवेय्य। एवञ्च सति लहु भूतावत्ता पि रस्सा ति आपज्जेय्य, सा हि तेसं गुणभावेन गहिता ति तस्मा यं वुत्तं, अञ्ञेसम्पि अत्थिभावञापनत्थं ति, तं सुवुत्तं।

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१. तं न—सी०।

२. एवमादीस्व पि—सी०।

३-३. तञ्ञापके—सी०।

४. एवमादिपयोगा व—सी०।

अथवा, कस्मा अं-कारोव[1] तेसं आदी ति चोदना ।

सु० १० **पञ्चन्नं पन ठानानं, पटिपाटिवसा पि च ।**
निस्सयादिप्पभेदेहि, वुत्तो तेसमनुक्कमो ॥१३॥

तथा हि; पञ्च ठानानि कण्ठतालुमुद्धदन्तोट्ठवसेन । तानि पन ठन्ति[2], उप्पज्जन्ति एत्थ अक्खरानी ति वुत्तानि । इदं[3] अक्खामी ति हि[4] अनुवितक्कयतो अनुविचारयतो तस्मिं तस्मिं ठाने उप्पन्नाय पथविधातूया[5] उपादिन्न घट्टनेन तत्थ तत्थ सद्दो जायति । न चेत्थ पुब्बापरविसेसो । सो पन अकारादिनामेन वोहारमागतो । तत्थ च—

अवण्णकवग्गहकारा कण्ठजा ।
इवण्णचवग्गयकारा तालुजा ॥१४॥
टवग्गरकारळकारा मुद्धजा ।
तवग्गलकारसकारा दन्तजा ॥१५॥
उवण्णपवग्गा ओट्ठजा ।
एकारो कण्ठ-तालुजो ॥१६॥
ओकारो कण्ठोट्ठजो ।
वकारो दन्तोट्ठजो ॥१७॥

तत्थ च अवण्णकवग्गहकारा किञ्चापि कण्ठे व जायन्ति । तथा पि कालसुतिभेदेहि भिन्ना ति वेदितब्बा । यथा हि एकिस्सायेव इत्थिया गब्भे उप्पज्जमाना दारका वण्णादिभेदेन भिन्ना[6]

१. अकारो व—सी० ।
२. ठानानि—सी० ।
३. इति—सी० ।
४. बक्खामीतिह—सी० ।
५. पठवि...सी० ।
६. भिन्नवण्णा—सी० ।

होन्ति एवमिमानि पि दट्ठब्बानि। यदि पनेकस्मिं[1] ठाने विसदिसक्ख-रा पि जायन्ति, अञ्ञेपि विसदिसक्खरा तत्थे व कस्मा नुप्पज्जन्ती ति चोदना ? तस्स सब्बेसमखेत्तत्ता। यथा हि एकिस्सा[2] येव[2] इत्थिया गब्भे वण्णादिविसदिसु[3] दारकेसु जायन्तेसू पि न अञ्ञो[4] कुक्कुटगोणपोतकादयो उप्पज्जन्ति, एवं सम्पदमिदं दट्ठब्बं। एत्थ च ठानसूतिकालभेदेन[5] भिन्ना[5] एकचत्ताळी-सी०.१०सक्खरा निस्सयनिस्सितवसेन दुविधा। तत्थ च सरा निस्सया, ब्यञ्जना निस्सिता। तथाहि; सरप्पटिबद्धवुत्तिनो[6] ब्यञ्जना, न ब्यञ्जनप्पटिबद्धवुत्तिनो[7] सरा। तत्थ च "निस्सयनिस्सितेसु निस्सया व पठमं वत्तब्बा" ति सरा व पठमं वुत्ता। ते च दुविधा—एकजा, द्विजा ति। एत्थ च द्विजा अप्पका, एकजा बहुकतरा ति। "अप्पकबहुकेसु बहुका व पठमं वत्तब्बा" ति एकजा व पठमं वुत्ता। ते च कण्ठतालोट्ठजवसेन तिविधा। तत्थ च ठानप्पटिपाटिया[8] पठमं कण्ठजा व वत्तब्बा, ततो तालुजा, ततो ओट्ठजा ति ते ठानानुक्कमेन[9] वुत्ता। तत्थ च लहुकत्ता रस्सानं, गरुकत्ता म० ११दीघानं, "लहुकगरुकेसु लहुका व पठमं वत्तब्बा" ति रस्सा व पठमं वुत्ता द्विजेसु पन एकारो व पठमं वुत्तो। कस्मा ? पठमप्पतिट्ठित-ट्ठानद्वयजातत्ता[10] ति अयं[11] ताव[11] सरानमनुपुब्बचिन्ता।

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१. पन एकस्मिं—सी०।
२-२. एकिस्सा व—सी०।
३. ...विसदिसेसु—सी०।
४. अञ्ञे—सी०।
५-५. ...भेदभिन्ना— सी०।
६. सरपटिबद्ध—सी०।
७. ...ब्यञ्जनपटिबद्ध...सी०।
८. ठानपटिपाटिया—सी०।
९. ठानक्कमेन—सी०।
१०. पठमपतिट्ठितठान...... सी०।
११-११. अयन्ताव—सी०।

ब्यञ्जना पन दुविधा वग्गावग्गवसेन । तत्थ च वग्गानं बहुकतरत्ता इतरेसञ्चितरत्ता[1] वुत्तनयेन वग्गा व पठमं वुत्ता । पञ्चवग्गानं पन अनुक्कमो ठानानुक्कमवसेन वेदितब्बो । पठमञ्हि[2] कण्ठट्ठानं[3] पतिट्ठितं । ततो तालुमद्धदन्तोट्ठठानानी[4] ति । तत्थ च वग्गक्खरा पि दुविधा घोसाघोसवसेन । तेसु च किञ्चा पि लहुकतरत्ता घोसा व पठमं वत्तब्बा । तथा पि ये घोसवन्तो, ते गरुका । ये पन अघोसवन्तो, ते लहुका ति । "गरुकलहुकेसु लहुका व पठमं वत्तब्बा" ति अघोसा व पठमं वुत्ता । तत्था[5] पि वग्गादयो लहुकरणत्ता पठमं वुत्ता । इतरे पन गरुकरणत्ता पच्छा वुत्ता । ते च सरूपासरूपवसेन दुविधा । तेसमनुक्कमो वुत्तनयो व ।

अथवा, वग्गक्खरा पि दुविधा—सरूपासरूपवसेन । तत्थ च सरूपा बहुकतरत्ता पठमं वुत्ता । ततो इतरे । तत्थ च सरूपा दुविधा घोसाघोसवसेन । ते पन किञ्चा पि समाना । तथा पि अघोसा व पठमं वुत्ता घोसपुब्बभागे अघोसानं वत्तब्बत्ता । एवञ्हि[6] सति असंकिण्णता होती ति तेसं वुत्तनयमेव । अवग्गा पि दुविधा घोसाघोसवसेन वुत्तं । च वुत्तियं—

ग	घ	ङ;			क	ख;
ज	झ	ञ;			च	छ;
ड	ढ	ण;			ट	ठ;
द	ध	न;			त	थ;
ब	भ	म;			प	फ;
य	र	ल	व	ह ळ	स	—
—इति घोसा ।					इति अघोसा ति ।	

१. इतरेसं चित्तरता—सी० ।
२. पठमं हि—सी० ।
३. कण्ठट्ठानं —सी० ।
४. ......ट्ठट्ठानानी ति—सी० ।
५. तत्थ पि—सी० ।
६. एवं हि—सी० ।

तत्थ च बहुकतरत्ता घोसा व पठमं वुत्ता । ततो इतरे । घोसा च दुविधा—एकजा, द्विजा ति । तत्थ च बहुकतरत्ता एकजा व पठमं वुत्ता । तेसं पन[1] अनुक्कमो[1] ठानप्पटिपाटिवसेन[2] वेदितब्बो । ततो द्विजो । ततो अघोसो । ह, ळ इति च । एत्थ[3] पन हकारो घोसत्ता कण्ठजत्ता च किञ्चा पि पठमं वत्तब्बो । तथा[4] पि पटिपाटिवसेन वुत्ता पि उप्पटिपाटिवसेन उप्पज्जन्ती ति ञापनत्थं उप्पटिपाटिया वुत्तो ति दट्ठब्बं । ळकारं पन डकारविकारं कत्वा सद्दसत्थविदू पठन्ति । इध पन विसुं येव पठितं, सुत्तकारो पन तस्स सी. ११ ठाने लकारमेव पठति । दिस्सति हि "यवमदनतरला चागमा" (क. व्या. ३५), दहस्स दो लं (क. व्या. ६१६)" इच्चेवमादीसु, तस्स पन किञ्चा पि घोसाघोसविचारणा न कता । तथा पि लकारस्स वुत्तविचारणानुसारेनेव सक्का विञ्ञातुं[5] ति न कता ति दट्ठब्बं । तस्स तट्ठानियत्ता, सद्दसत्थे पन डकारस्स वुत्तपकारमेव[6] सन्धाय न तस्स विसुं वुत्तं । तं पन न सब्बे सब्बत्थ वोहरन्ति । केचि पन तस्स ठाने ळकारं पठन्ति । केचि डकारं ति ञापनत्थं । म. १२ मुद्धजत्ता घोसत्ता च रकारानन्तरं वत्तब्बे पि पच्छिमं कत्वा वुत्तो ति दट्ठब्बं । अस्सरत्ता अवग्गत्ता घोसाघोसविनिमुत्तत्ता[7] च सब्बपच्छिमं कत्वा निग्गहीतं वुत्तं ति दट्ठब्बं । अयमेत्थ परिहारो ।

१-१. पनानुक्कमो—सी० ।
२ ठानपटिवसेन—सी० ।
३. तत्थ—सी० ।
४. नत्थि—सी० ।
५. विञ्ञातन्ति—सी० ।
६. वुत्तप्पकारमेव—सी० ।
७. ....विनिम्मुत्तत्ता—सी० ।

अथवा, अक्खरा ति एत्थ असद्दो :—

पटिसेधे[1] बुद्धितब्भावे, अञ्ञत्थ सदिसे पि च ।
विरुद्धे गरहे सुञ्ञे, अकारो विरहप्पके ति ॥१८॥

वुत्तेसु दससु अत्थेसु कतरत्थो ति चोदना । तथा हि; अकत्वा ति आदीसु पटिसेधे दिस्सति । असेक्खा धम्मा ति आदिसु वुद्धिम्हि, अनवज्जमरिट्ठं ति आदीसु तब्भावे, अब्याकता धम्मा ति आदीसु अञ्ञत्थे, अमनुस्सा[2] ति आदीसु सदिसत्थे[3], अकुसला धम्मा ति आदिसु विरुद्धो, अराजा ति आदीसु[4] गरहे, अभावो ति आदीसु[4] सुञ्ञे, अपुत्तकं सापतेय्यं ति आदीसु[4] विरहे, अनुदरा कञ्ञा ति आदीसु[4] अप्पके,[5] इध पन अञ्ञत्थे । खरणं खरत्तं खयं नत्थि एतेसं ति अक्खरा ति विरहे वा दट्ठब्बो ति परिहारो ।

अथवा, किमिदं समुदायवाक्यनिप्फत्ति, उदाहु अवयव-वाक्यनिप्फत्ती ति चोदना ? इह अवयववाक्यनिप्फत्ति येव दट्ठब्बा । अञ्ञथा गग्गकुलस्स सतं दण्डं ति आदीसु विय, अकारादयो समुदिता व[6] अक्खरा नाम भवेय्युं, एवञ्च[7] सति "लतो वोकारो च (क. व्या. ११६), करस्स कारो चे (क व्या. ५१४)"ति । एवमादीनि सुत्तानि न सिज्झेय्युं । एवमधीतानि चेतानि आचरियेन, तेन तानेव ञापयन्ती ति यञ्ञदत्तदेवदत्तादयो

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१. पटिसेध......सी० ।
२. अमनुस्सो ति—सी० ।
३. सदिसे—सी० ।
४ आदिसु—सी० ।
५. अप्पत्थे—सी० ।
६. समुदिभा व—म० ।
७. एवं च—सी० ।

भूञ्जन्ती ति आदीसु विय अवयववाक्यनिप्फत्तिवसेनेवेतं[1] वुत्तं ति परिहारो।

अथवा, एत्थ च आदयो ति समासपदं ति वदथ। इमस्स च सुत्तस्स सज्झायनकाले[2] अञ्ञेसं सुत्तानं अभावतो केन समासो होती ति चोदना? आद्यन्तवसेन सब्बं वितक्केत्वा पच्छा गन्थारम्भकरणतो उपरि वत्तब्बं पटिच्च एवं वुत्तं ति परिहारो।

अथवा, "अत्थो अक्खरसञ्ञातो" (क. व्या. १) ति आदीसु अक्खरा नामिमे ति ञापनत्थमिदं ति तुम्हाकमधिप्पायो। नामम्हि अट्ठपिते वोहारो न युत्तो। वोहारे असति तत्थ तत्थ वोहरीयमाना इमे ति ञापनत्थमिदं ति वचनं न युत्तं ति चोदना। यथा लोके सी. १२ तथा सद्दसत्थे पि पटिपज्जितब्बतो न एवरूपं अवगन्तब्बं। लोके पि हि रुक्खस्मिं असति न बीजेन भवितब्बं, बीजस्मिं असति न रुक्खेना[3] ति न चिन्तयति[4]; परमत्थे पि अविज्जाय असति न खन्धेन भवितब्बं, खन्धस्मिं असति न अविज्जाया[5] ति न म. १३ चिन्तयन्ति। सद्दसत्थे पि सङ्कूपमायेसा[6] पटिक्खित्ता ति परिहारो।

अथवा, कथमिदं[7] सञ्ञासञ्ञीविधानमि ति ञायते ति चोदना? यथा पन कुसलं रूपं चक्खुमा ति आदीसु अञ्ञमञ्ञान-पेक्खो येव अत्थो सम्भवति। तथा इधा पि अक्खरा च अपि च आदयो च एकचत्ताळीसञ्चा ति अञ्ञमञ्ञानपेक्खो अत्थो

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१. ......वेदं—सी०।
२. अज्झायनकाले—सी०।
३. रुक्खेने ति—सी०।
४. चिन्तयन्ति—सी०।
५. अविज्जाये ति—सी०।
६. सङ्कूपमायेयाति—सी०।
७. कतमिदं—सी०।

भवेय्य। यथा वा पन नीलुप्पलं ति आदीसु समानाधिकरणत्थो सम्भवति, एवमिधा पि पच्चन्तविभत्ति युत्तत्ता समानाधिकरणत्थ-सम्भवतो अक्खरा आदयो ति वा अत्थो भवेय्य "अत्थो अक्खर-सञ्ञातो" (क. व्या. १) ति वत्वा वुत्तत्ता अक्खरा नाम अकारादये ति वा अत्थो भवेय्य। सेट्ठं ति सो आदिनानयेन पणामारहस्स सत्थुनो पणामं कत्वा सदाचारं[1] वोक्कमित्वा[1] आरद्धत्ता अनुम्मत्तवचनमिदं ति विञ्ञायति तस्स च अनुम्मत्त-वचनत्थे[2] सिद्धे पठमत्थो[3] तत्थ न सक्का विञ्ञातुं। दुतियत्थो पि "अत्थो अक्खरसञ्ञातो, (क. व्या. १), अक्खरेहि कारं" (क. व्या. ६०६) इच्चेवमादीसु अक्खरसद्देन अकारादीनं गहितत्ता अक्खरसद्दस्स च विसेसकत्ते सति उप्पलसद्दं विना नीलसद्देन विय आदिसद्दं विना अक्खरसद्देन तदत्थस्स अनुप-लब्भनतो न गहेतब्बो। ततियत्थो पन वुत्तप्पकारानुरूपत्ता गहेतब्बो ति परिहारो।

अथवा, इदं पन सुत्तं सञ्ञाधिकारपरिभासाविधिसुत्तेसु कतमं ति चोदना? चतुब्बिधञ्हि[4] सुत्तं—"इवण्णुवण्णाज्झला" (क. व्या. ५८) ति एवमादीनि सञ्ञासुत्तानि; "इत्थिपुम-नपुंसकसङ्ख्यं" (क. व्या. १३१) इच्चेवमादीनि अधिकारसुत्तानि; "अयुवण्णानञ्चायो[5] वुद्धी" (क व्या. ४०७) ति एवमादीनि परिभासासुत्तानि; "वमोदुदन्तानं" (क व्या. १८) इच्चेवमादीनि विधिसुत्तानि। तेसु पनिदं सञ्ञासुत्तं ति परिहारो।

१-१. सदाचारमवोक्कमित्वा—म०।
२. अनुम्मत्तवचनत्ते—म०।
३. पठमत्थम्पि—सी०।
४. चतुब्बिधं हि—सी०।
५. अयुवण्णानं चायो—सी०।

अथवा, अक्खरा ति वुत्ते अकारादीनं ञापनत्थमिदं सुत्तं वुत्तं ति वदथ। किं[1] ते[1]स्वकारोयेव अक्खरे वदति, तथा खकारो, तथा रकारो, उदाहु सब्बे वा ति? किञ्चेत्थ[2], यदि ताव अकारो व अक्खरे वदति, निरत्थकमितरेसं वचनं? यदि पन न वक्खति, यथा सक्खर-कठला-तेलं पटिच्च अवयवे निरत्थका व रासिं कत्वा पीळिता पि[3] निरत्थका व होन्ति। एवं अवयवे पि वत्तुं असमत्थताय समुदिता पि असमत्थता व भवेय्युं ति चोदना। यथा पन रथचक्कनेमिकुब्बरादयो गमनं पटिच्च अवयवे किञ्चापि निरत्थका, तथा पि समुदिता सात्थका व सम्भवन्ति। एवं सम्पदमिदं दट्ठब्बं। अयञ्हि[4] तेसं सभावो समुदाये व सात्थकता ति परिहारो।

सी. १३ यद्येवं[5] हि तुम्हेहि सुत्तमेव न वत्तब्बं कदाचि पि तेसं म. १४ समुदायाभावतो, तथा हि; अकारं सुत्वा खकारस्स सवनकाले अकारो नस्सति। खकारं सुत्वा रकारस्स सवनकाले खकारो नस्सति। एवं समुदायस्स अनुपलद्धी होति। एवञ्च[6] सति अत्थावबोधो न होती ति चोदना। यथा पन परिब्भममानमादित्तमलातं पस्सतो तं चक्कं विय दिस्सति, न च तदा एकक्खणे सब्बत्थोपलब्भति, एवं सन्ते पि तं तं[7] सठानमागतं[8] आरम्मणं कत्वा पवत्तेसु नानाचित्तसन्तानेसु निरुद्धेसु तेहि गहिताकारं सब्बं सम्पिण्डेत्वा चिन्तयन्तस्स

१-१. किन्त्वेस्वकारोयेव—सी०।
२. किं चेत्थ—सी०।
३. ठिता पि—सी०।
४. अयं हि—सी०।
५. यदि एवं—सी०।
६. एवं च—सी०।
७. नत्थि—सी०।
८. ठानमागतं—सी०।

अलातं[1] चक्कं[1] विय दिस्सति । सब्बत्थोपलब्भमानं विय च अतिलहुपरिवत्तिताय चित्तसन्तानस्स ।

'वुत्तञ्च भगवता[2] चित्तस्स अतिलहुपरिवत्तितं सन्धाय'— "नाहं, भिक्खवे, अञ्ञं एकधम्मम्पि समनुपस्सामि, यं एवं लहुपरिवत्तं यथयिदं, भिक्खवे, चित्तं"[3] ति ।

एवं अक्खरा ति सद्दं सुणन्तस्सा पि विसुं विसुं अकारादीनमारम्मणं कत्वा पवत्तेसु नानाचित्तसन्तानेसु निरुद्धेसु तेहि गहितमेव सब्बं सम्पिण्डेत्वा चिन्तयन्तस्स पुब्बे गहितमेव[4] पिण्डं ईदिससत्थवाचकं ति कतसञ्ञस्स तमेव पिण्डमागम्म अत्थावबोधो होती ति परिहारो ।

इमिनानयेन तेसु तेसु सुत्तेसु लब्भमानवसेन छप्पकारं नयं दस्सेत्वा वण्णना कातब्बा ति ।

सुत्तं—३. तत्थोदन्ता सरा अट्ठा । १.१.२

तत्थ अक्खरेसु अकारादिसु ओदन्ता अट्ठ अक्खरा सरा नाम होन्ति ।

तं यथा—

अ आ इ ई उ ऊ ए ओ—इति सरा नाम ।

तेन क्वत्थो "सरा सरे लोपं" (क. व्या. १२)?

"तत्थोदन्ता सरा अट्ठा" ।

१-१. अलातचक्कं—सी० ।

२. भगवतो—म. ।

३. "नाहं, भिक्खवे अञ्ञं एकधम्मं पि समनुपस्सामि, यं एवं लहुपरिवत्तं यथयिदं चित्तं । यावञ्चिदं, भिक्खवे, उपमा पि न सुकरा याव लहुपरिवत्तं चित्तं" ति । अ० नि० १.५.८ पि. १० ।

४. तमेव—सी० ।

न्यासो—किमत्थमिदमुच्चते? "सरा सरे लोपं" (क व्या. १२)ति आदीसु सरानामिमे ति ञापनत्थं ति। **तत्था** ति[1] एकं पदं, **ओदन्ता** ति एकं पदं, **सरा** ति एकं पदं, **अट्ठा** ति एकं पदं ति। चतुप्पदमिदं सुत्तं ति दट्ठब्बं[2]। **तत्थ** एकचताळीसक्खरेसु ओकारपरियन्ता अट्ठा[3] सरा नामा ति अत्थो। ओ अन्तो येसं ते ति **ओदन्ता**। सरन्ति, गच्छन्ति, पवत्तन्ती ति **सरा**। ब्यञ्जनानि सरापेन्तो ति वा **सरा**। सति पि ब्यञ्जनानं सरभावे[4] सरप्पटिबद्धवुत्तिताय[5] ते[6] सराति[7] अवत्वा, ये अप्पटिबद्धवुत्तिनो ते येव सरा ति गहिता ति। एत्थ च अवसानक्खरं वत्वा पि आद्यक्खरं कस्मा न वुत्तं ति? तं वत्वा पि परिवज्जेतब्बस्साभावा। **अट्ठा** ति पमाणवचनं। बहिद्धा अञ्ञे पि सरा सन्ती ति ञापनत्थं। असति पि हि तस्मिं ओदन्ता ति वचनेनेव सिद्धत्ता। नन्वेकारो पि ओदन्ता ति सक्का विञ्ञातुं, तथा इकारो ति चोदना? न सक्का ओदन्ता ति वत्वा पि आद्यक्खरग्गहणेन[8] परिवज्जेतब्बाभावपरिदीपनतो। नन्विह तग्गुणसंविञ्ञाणबहुब्बीहि सी. १४ ञापनत्था ति? तन्न, "धातुस्सन्तो [8]लोपोनेकसरस्स[8]ति" (क. व्या. ५२३) एत्थ लोपा अनेकसरस्से[9] ति छेदं कत्वा

१. तत्थे ति—सी०।
२. सारापेन्ती ति—सी०।
३ अट्ठ—म०।
४. सरणभावे—म, कत्थचि।
५. सरपटिबद्धवुत्तिताय—सी, सप्पटिबद्धवृत्तिनो-कत्थचि।
६. तेसं—सी०।
७ सरा—म०।
८. आद्यक्खरगहणेन—सी०।
८-८. लोपनेकस्सरस्से—म०।
९. अनेकसरस्से ति—सी०।

"वा परो असरूपा" (क. व्या. १३) ति असरूपम्हा ओकार-
क. १५ सरम्हा परसरस्स लोपं कत्वा लोपोनेकसरस्से ति वुत्तत्ता व तदत्थस्सं सिज्झनतो। यमेत्थ वत्तब्बं, तं हेट्ठा वुत्तमेव। इदं पन चतूसु सुत्तेसु सञ्ञासुत्तं ति दट्ठब्बं। गरुसञ्ञाकरणे पयोजनं हेट्ठा वुत्तनयानुसारेन वेदितब्बं। इदं पन सुत्तं। कस्मा[1] इहेव वुत्तं ति चोदना? सब्बसाधारणसञ्ञा वत्वा पठमनिद्दिट्ठक्खरानं वा तदनन्तरं सरसञ्ञाय वत्थुं[2] युत्तत्ता। एवमेत्थ सम्बन्धादयो छप्पकारा वेदितब्बा।

सुत्तं—४. लहुमत्ता तयो रस्सा। १.१.४

तत्थ अट्ठसु सरेसु अकारादिसु लहुमत्ता तयो सरा रस्सा नाम होन्ति।

तं यथा—अ इ उ इति तयो रस्सा नाम।

तेन वुत्तं "रस्सं ?"

"लहुमत्ता तयो रस्सा।"

न्यासो—किमत्थमिदमुच्चते? "अघो रस्समेकवचनयोस्वपि च" (क. व्या. ८४) इच्चेवमादीसु रस्सा नामिमे ति ञापनत्थं। लहुमत्ता ति एकं पदं, तयो ति एकं पदं, रस्सा ति एकं पदं ति तिपदमिदं सुत्तं। तत्थग्गहणमिहानुवत्तते। तेन; तत्थ अट्ठसु सरेसु लहुमत्ता तयो सरा रस्सा नामा ति अत्थो। लहुकं[3] मत्तं येसन्ते[3] ति **लहुमत्ता**। लहुकं मत्तं लहुमत्तं। लहुमत्तमेतेसमत्थी[4] ति

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१. तस्मा—म०।
२. वत्तुं—सी०।
३-३. लहुका मत्ता येसं ते—सी०।
४. लहुमत्तमेतेसं अत्थी ति—सी०।

वा **लहुमत्ता** तथा "तदस्सत्थी[1] ति चे" (क. व्या. ३६६) अधिकिच्च "सद्धादितो णे" (क. व्या. ३७२) ति णप्पच्चयन्तं[2] कत्वा वुत्तं ति दट्ठब्बं। मत्तसद्दो[3] चेत्थ अच्छरसङ्घातसङ्खातं[4] वा, विज्जुप्पादसङ्खातं वा, अक्खिनिम्मिलनसङ्खातं वा कालं वदती ति दट्ठब्बो। तथा हि; तेन मत्तेन एकमत्ता रस्सा, द्विमत्ता दीघा, अड्ढमत्ता ब्यञ्जना ति। **रस्सा ति रस्सकालिका**। रस्स सद्दो हि रस्सकालं[6] वदति। तक्कालिका पन तब्बोहारेन वुत्ता रस्सकालमेतेसमत्थी[7] ति वा रस्सा। तदा पन हेट्ठा वुत्तनयेन णप्पच्चयन्तो रस्स सद्दो ति दट्ठब्बो। गरुसञ्ञाकरणे पयोजनं पन वुत्तनयेनेव विञ्ञातब्बं। इदं पदं पन एकमत्ता रस्सा ति अवत्वा एवं लहुमत्ता[8] ति वचनं दियड्ढमत्तिकानम्पि सङ्गहणत्थं; एकमत्ता रस्सा ति हि वुत्ते सङ्ख्यावसेन नियमेत्वा वुत्तत्ता, ये दियड्ढमत्तिका ते असङ्गहिता भवेय्युं। तस्मा "लहुमत्ता तयो रस्सा" (क व्या. ४)ति सङ्ख्यावसेन अनियमेत्वा वुत्तं। एवञ्हि सति दियड्ढमत्तिकानम्पि लहुकमत्तता सङ्गहिता व होन्ती ति। तयोग्गहणं पन अञ्ञत्थ अञ्ञे पि रस्सा सन्ती ति ञापनत्थं। तग्गुणसंविञ्ञाणबहुब्बीहिगहितभावविञ्ञापनत्थं ति हि न सक्का वत्तुं ति।[9] रस्सदीघानं मिस्सकभावे सति पि तेसु रस्सस्सेव पठमं वुत्तत्ता पठममेव[10]

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१. तदस्सत्थी वी चे ति—म०।

२. ण पच्चयन्तं—म०।

३. मत्त-सद्दे—सी०।

४. अच्छारसङ्घातसङ्खातं—म०।

५. अक्खिनिम्मीलतसङ्खातं—सी०।

६. रस्सं कालं—सी०।

७. रस्सकालमेतेस अत्थी ति—सी०।

८. नत्थि—सी०।

९. वत्तन्ति—म०।

१०. पट्ठमेव—म०।

निट्ठङ्गतत्ता[1] वा रस्सञ्ञा व सरसञ्ञायानन्तरं वत्तब्बा ति इहेतं[2] सुत्तमधीतं। इदम्पि[3] सुत्तं चतूसु सुत्तेसु सञ्ञासुत्तं ति वेदितब्बं।

सी. १५ **सुत्तं—५. अञ्ञे दीघा। १.१.५**

म. १६ **तत्थ अट्ठसु सरेसु रस्सेहि अञ्ञे पञ्च सरा दीघा नाम होन्ति।**

तं यथा—आ ई ऊ ए ओ इति दीघा नाम।

तेन वुत्तं "दीघं" ? "अञ्ञे दीघा"।

न्यासो—किमत्थमिदमुच्चते ? "दीघं"[4] (क. व्या. १५, २५) इच्चेवमादीसु दीघानामिमे ति ञापनत्थं। अञ्ञे ति एकं पदं, दीघा ति एकं पदं ति, द्विपदमिदं सुत्तं। तत्थग्गहणमिहानुवत्तते। तेन तत्थ तेसु सरेसु रस्सेहि अञ्ञे दीघा नाम होन्ती ति अत्थो। दीघं कालं **दीघं**। इहा पि तक्कालिका तब्बोहारेन दीघा ति वुत्ता। तेमेतेसमत्थी ति वा दीघा। गरूसञ्ञाकरणे पयोजनं पन वुत्तनयमेव। द्विमत्ता दीघा ति अवत्था "अञ्ञे दीघा" (क. व्या. ५) ति वचनं तियड्ढमत्तिकानम्पि सङ्गहणत्थं दट्ठब्बं। रस्ससञ्ञाया-नन्तरं पन[5] दीघसञ्ञा व वत्तब्बा ति इहेदं वुत्तं। इदम्पि सुत्तं सञ्ञासुत्तं ति वेदितब्बं।

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१ निट्ठं गतत्ता—सी०।
२. इहेदं—सी०।
३. इदं हि—सी०।
४. दीघमिच्चेवमादीसु—म०।
५. नत्थि—सी०।

सुत्तं—६. सेसा ब्यञ्जना । १.१.६

ठपेत्वा अट्ठसरे, सेसा अक्खरा ककारादयो निग्गहीतं ता ब्यञ्जना नाम होन्ति ।

तं यथा—क ख ग घ ङ;
च छ ज झ ञ;
ट ठ ड ढ ण;
त थ द ध न;
प फ ब भ म;
य र ल व स
ह ळ अं—

इति ब्यञ्जना नाम ।

क्वत्थो 'सरा पकति ब्यञ्जने ।'
"सेसा ब्यञ्जना ।"

न्यासो—किमत्थमिदमुच्यते ? "अं ब्यञ्जने निग्गहीतं" (क. व्या. ३०) इच्चेवमादीसु ब्यञ्जनानामिमे ति ञापनत्थं । सेसा ति एकं पदं, ब्यञ्जना ति एकं पदं ति द्विपदमिदं सुत्तं । ये पन सरेहि रस्सेहि दीघेहि वा सेसा, ते ब्यञ्जना नामा ति अत्थो । वुत्तेहि अञ्ञे सेसा नाम । सेसन्ती ति सेसा । सेसा ति हि सिस असब्बप्पयोगे इच्चेतस्स "भूवादयो धातवो" (क. व्या. ४५६) ति लद्धधातुसञ्ञादिस्स "धातुस्सन्तो लोपो[1] नेकस्सरस्से" (क. व्या. ५२३) ति लुत्तानुबन्धस्स "धातुलिङ्गेहि पराप्पच्चया" (क. व्या. ४३४) ति अधिकिच्च "विसरुजपदादितो[2] णे" (क. व्या. ५३०) ति णप्पच्चयन्तस्स[3] "कारितं विय णानुबन्धो" (क. व्या. ६२३) ति कारितमिव कत्वा "कारितानं णो लोपं" (क. व्या. ५२५) ति णकारे लुत्ते "असंयोगन्तस्स वुद्धि कारिते" (क. व्या ४८५) ति कतवुद्धिस्स कितकत्ता "तद्धितसमासकितका नामं वा तवेतुनादीसु चे"(क. व्या. ६०३)ति

१. लोपोनेकसरस्स—सी० ।
२. ण'ति—सी० ।
३. ण पच्चयन्तस्स—सी० ।

नाममिव कत्वा "जिनवचनयुत्तं हि" (क. व्या ५२), "लिङ्गञ्च निप्पज्जते"[१] (क. व्या. ५६) त्याधिकिच्च "ततो च विभत्तियो" (क. व्या. ५८) ति स्याद्युप्पत्तिं[२] कत्वा तस्सा पि" सि, ओ;[३] अं, यो; ना, हि; स, नं; स्मा, हि; स, नं; स्मिं,[४] सू" (क. व्या. ५५) ति अनियमप्पसङ्गे सति "वत्तिच्छानुपुब्बिका-सद्दप्पटिपत्ती" ति कत्वा "लिङ्गत्थे पठमा" (क व्या. २८६) ति पठमं कत्वा तस्सा पि अनियमप्पसङ्गे सति 'वत्तिच्छानुपुब्बिका-सद्दप्पटिपत्ती ति कत्वा "बहुम्हि वत्तब्बे बहुवचनं" ति यो

सी. १६ वचनं कत्वा तस्स "अतो नेन (क. व्या. १०३); सो वा"[५] (क. व्या. १०५) ति अधिकिच्च "सब्बयोनि न मा ए" (क. व्या. १०७) ति आकारादेसे कते "सरलोपोमादेसप्प-[६] च्चयादिम्हि सरलोपे तु पकति" (क. व्या ८३) यं पुब्बसरस्सलोपे कते रूपं। ब्यञ्जीयति अत्थो। एतेही ति वा[७] ब्यञ्जना[८] तस्स पन विपुब्बस्स अञ्जु ब्यत्ति गतिम्हि इच्चेतस्स लद्धधातुसञ्ञा-दिस्स "नन्दादीहि यु" (क. व्या. ५४९)त्याधिकिच्च "कत्तुकरण-

म. १७ पदेसेसु चे" (क. व्या. ५५०) ति युपच्चयं[९] कत्वा तस्स "अनका यु ण्वू नं" (क. व्या. ६२४) ति अनादेसे कते वुत्तनयेन नाममिव कत्वा विभत्युप्पत्तादिम्हि कते रूपं। सरा पन किञ्चा पि अत्थं

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१. निपच्चते—सी०।

२. स्यादुप्पत्ति —सी०।

३. यो—सी०।

४. न—म०।

५. व—म०।

६. सरलोपोमादेसपच्चयादिम्हि—म०।

७. नत्थि—म०।

८. ब्यञ्जनं—सी०।

९. युप्पच्चयं—सी०।

ब्यञ्जयन्ति[1] पटिलद्धविसेसनामत्ता पन ब्यञ्जना ति इध न गहिता ति दट्ठब्बा। यथा पन आसुं गमनत्ता अस्सो ति वुत्ते किञ्चा पि गवादयो आसुं गच्छन्ति पटिलद्धविसेसनामत्ता पि न तब्बोहारं लभन्ति, एवमिधा पि दट्ठब्बं। पुब्बनिद्दिट्ठानं सरानं सञ्ञं वत्वा तदनन्तरं निद्दिट्ठानं सब्बसाधारणसञ्ञा व पठमं वत्तब्बा ति इहेदं वुत्तं। इदम्पि सञ्ञासुत्तं त्ति दट्ठब्बं।

सुत्तं—७. वग्गा पञ्चपञ्चसो मन्ता। १.१.८

तेसं खो ब्यञ्जनानं ककारादयो मकारन्ता पञ्च पञ्चसो अक्खरवन्तो वग्गा नाम होन्ति।

तं यथा—क ख ग घ ङ;
च छ ज झ ञ;
ट ठ ड ढ ण;
त थ द ध न;
प फ ब भ म—इति वग्गा नाम।

तेन वुत्तं "वग्गन्तं वा वग्गे"?
"वग्गा पञ्चपञ्चसो मन्ता।"

न्यासो—किमत्थमिदमुच्चते? "वग्गे घोसाघोसानं ततियपठमा" (क. व्या. २९) इच्चेवमादीसु वग्गा नामिमे ति ञापनत्थं। वग्गा ति एकं पदं, पञ्चपञ्चसो ति एकं पदं, मन्ता ति एकं पदं ति तिपदमिदं सुत्तं। मकारपरियन्ता ब्यञ्जना पञ्चपञ्च-

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१. ब्यञ्जयन्ती ति—सी०।

विभागेन तदक्खरवन्तो वा **वग्गा** नामा ति अत्थो। एत्थ च[1] पञ्च पञ्चा ति वीच्छावचनं। यथा, गामो गामो रमणीयो ति। इमिना पञ्च पञ्च हुत्वा वग्गसञ्ञं पटिलभन्तानं बहुत्तं दस्सेति सो ति विभागत्थवाचको पच्चयो "विभागे धा चे" (क. व्या. ३९९) ति सुत्ते च सद्देन सम्भूतो। अस्सात्थी[2] ति वाचको वा। तदा "तदस्सत्थी[3] ति वी चे" (क. व्या. ३६६) ति एत्थ च सद्देन सम्भूतो। मो अन्तो येसन्ते[4] ति **मन्ता**। आद्यक्खरस्सावचने परिहारो वुत्तनयो व। ब्यञ्जनसद्दस्सानुवत्तनतो पठमं निद्दिट्ठानं पठममेव वत्तब्बतो च इहेदं वुत्तं। इदम्पि सञ्ञासुत्तं ति दट्ठब्बं।

सुत्तं—८. अं इति निग्गहीतं। १.१.८

अं इति निग्गहीतं नाम होति।

तेन कवत्थो? "अं ब्यञ्जने निग्गहीतं।"

"अं इति निग्गहीतं।"

न्यासो—किमत्थमिदमुच्चते? "अं ब्यञ्जने निग्गहीत" (क. व्या. ३०) मिच्चेवमादीसु निग्गहीतं नामिदं ति ञापनत्थं। सी. १७ अं इति एकं पदं, इती[5] ति एकं पद, निग्गहीतं ति एकं पदं ति तिपदमिदं सुत्तं। अं इति यं वुत्तं तं निग्गहीतं नामा ति अत्थो। निस्साय गय्हती ति **निग्गहीतं**। किं निस्साया ति चे[6]? सरं

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१. नत्थि—सी०।
२. अस्सत्थी ति—म०।
३. तदस्सात्थी ति—सी०।
४. येसं अन्ति मन्ता—सी०।
५. इति इति—सी०।
६. च—म०।

निस्साय। अञ्ञेसम्पि तं सभावे सति तन्नामालाभे[1] परिहारो वुत्तनयो व। एत्थ च इति सद्देन[2] अनन्तरे वुत्तं बिन्दु निदस्सेति। नियमाभावे सति पि सरेन बिना निद्दिसितुम-सक्कुणेय्यत्ता[3] लद्धसञ्ञेन पठमं निद्दिट्ठेन अकारेन निद्दिट्ठविन्दुमेव[4] निदस्सती ति दट्ठब्बं। "अं निग्गहीतं" ति वुत्ते पि सिद्धे ति[5] सद्देन तमेव[6] अत्थं[6] पकासेति सद्दाधिका अत्थाधिको होती ति। तं पन उपरियेव आविभविस्सति। पच्छा निद्दिट्ठान पच्छा वत्तब्बतो इहेदं वुत्तं। इदम्पि सञ्ञासुत्तं ति दट्ठब्बं।

सुत्तं—९. परसमञ्ञा पयोगे। १.१.९

या च पन सक्कतगन्थेसु समञ्ञा घोसा ति अघोसा ति वा, ता पयोगे सति एत्था पि युज्जन्ते।

तत्थ घोसवन्तो नाम—

ग, घ, ङ; ज, झ, ञ;
ड, ढ, ण; द, ध, न;
ब, भ, म; य, र, ल, व, ह, ळ

—इति घोसा नाम।

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१. तन्नामालावे—सी०।
२. सद्दो—सी०।
३. निद्दिसितुं असक्कुणेय्यत्ता—सी०।
४. निद्दिट्ठविन्दुं व—म०।
५. सिद्धे इति——सी०।
६-६. तमेवत्थं—सी०।

अघोसा नाम—

क, ख; च, छ; ट, ठ;

त, थ; प, फ; स—इति अघोसा नाम।

तेन क्वत्थो "वग्गे घोसाघोसानं ततिय पठमा" ?

"परसमञ्ञा पयोगे।"

न्यासो—किमत्थमिदमुच्चते ? "वग्गे घोसाघोसानं ततिय-पठमा (क. व्या. २६); गहस्सुपधस्से वा" (क. व्या. ६३१) ति म. १८ एवमादीसु घोसाघोसूपधादयो इमे ति ञापनत्थं। परसमञ्ञा ति एकं पदं, पयोगे ति एकं पदं ति द्विपदमिदं सुत्तं। परेसम्पि समञ्ञा युत्तट्ठाने योजेतब्बा ति अत्थो। परेसं समञ्ञा **परसमञ्ञा**। वेय्यकरणानं समञ्ञा ति अत्थो। परस्मि वा समञ्ञा **परसमञ्ञा**। सक्कटगन्थे समञ्ञा ति अत्थो। पयुज्जनं[1] पयोगो, तस्मि पयोगे सती ति सम्बन्धो। अत्तनो समञ्ञं वत्वा परसमञ्ञाय पच्छा वत्तब्बतो इहेदं वुत्तं। तिविधा हि सञ्ञा—अन्वत्थसञ्ञा, सकसञ्ञा परसञ्ञा ति ता पन अक्खरवग्गघोससञ्ञादिवसेन[2] दीपेतब्बा।

सुत्तं—१०. पुब्बमधोठितमस्सरं सरेन वियोजये। १.१.१०

तत्थ सन्धि[3] कत्तुकामो पुब्बब्यञ्जनं अधोठितं अस्सरं कत्वा सरञ्च उपरि कत्वा सरेन वियोजये।

तत्रायमादि।

"पुब्बमधोठितमस्सरं सरेन वियोजये।"

न्यासो—किमत्थमिदमुच्चते ? सन्धि कत्तुकामो पदच्छेदे कते पुब्बभूतं ब्यञ्जनं अधोठितं अस्सरं कत्वा सरतो वियोजये ति

१. मयुजनं—सी०।

२. अक्खरवग्गघोसाघोसवसेन—सी०।

३. सन्धि—म०।

ञापनत्थं। पुब्बं ति एकं एकं पदं, अधोठितं ति एकं पदं, अस्सरं ति एकं पदं, सरेना ति एकं पदं वियोजये ति एकं पदं ति पञ्चपदमिदं सुत्तं। पुब्बभूतं[1] ब्यञ्जनं[1] अधोठितमस्सरं कत्वा सी. १८ सरतो वियोजये ति अत्थो। सरब्यञ्जनपदेसु विग्गहो वुत्तो व।

सरतो ब्यञ्जनं वियोजयेति अत्थो कस्मा एव वुत्तं ति? यदि पनेव[2] वुत्तं भवेय्य ससीलवा ति आदीसु सो—सीलवा ति पदच्छेदे कते कतरं ब्यञ्जनं सरतो वियोजयेति सन्देहो जायेय्य। पुब्बापरं ति नियमाभावा, तं सन्देहनिवत्तनत्थं पुब्बग्गहणं कतं, पुब्बे ठितं ब्यञ्जनं सरतो वियोजेत्वा कत्थ ठपेतब्बं ति सन्देहो जायेय्य? तं सन्देहनिवत्तनत्थं अधोठितग्गहणं कतं। आह च वुत्तियं पुब्बब्यञ्जनं "अधोठितमस्सरं" (क. व्या. १०) कत्वा ति, अयञ्हेत्थत्थो[3]। अधोठितं कत्वा अस्सरं कत्वा ति। अस्सरग्गहणं पन कस्मा कतं? असति पि अस्सरग्गहणे सरेन वियोजये ति वुत्तत्ता व तदत्थो विञ्ञायती ति। सच्चं; उत्तरसुत्तत्थमस्सरग्गहणं; अयञ्हेत्थत्थो;[4] अधोठितं अस्सरं ब्यञ्जनं परक्खरं नयेति। एवञ्हि[5] सति कस्मा तत्थेव न वुत्तं ति चोदना? इहा पि किञ्चिमत्तत्थसम्भवतो असति हि अस्सरग्गहणे सरेने ति एवं पठितत्ता[6] किं पुब्बयञ्जनं अधोठितं कत्वा सरेन सह बियोजेतब्बं ति सन्देहो जायेय्य? अस्सरग्गहणे सति अस्सरं कत्वा सरेन सहा ति अत्थस्स अयुत्तना सरेने ति एत्थ सरतो ति अत्थो लब्भति। किं नामेतं, वियोजये ति वुत्तत्ता व तदत्थो पि लब्भती ति? न

१-१. पुब्बभूतब्यञ्जनं—म०।
२. पन एवं—सी०।
३. अयं हेत्थत्थो—सी०।
४. अयं हेत्थत्थो—सी०।
५. एवं हि—सी०।
६. ठपितत्ता—सी०।

लब्भति। बन्धुस्सेव समागमो ति आदोसु बन्धुस्स इवा ति छेदे म. १९ कते परपदं पटिच्च पर सकारस्स पुब्बब्यञ्जनत्ता। पुरिमसकारतो अधोठितं कत्वा परपदं पटिच्च तं पुब्बब्यञ्जनं सरेन सह वियोजेतब्बं ति अत्थस्स सम्भवतो। कस्मा पनेत्थ सरतो ति अवत्वा एवं वुत्तं ति? येन केनचि आकारेन सिस्सानं परिणतुप्पादनत्थं पञ्चम्यन्तस्सा पि एवरूपं रूपं भविस्सती ति। तथा हि; सरसद्दम्हा स्मावचनस्स "अम्हतुम्हन्तुराजब्रह्मत्तसखसत्थुपितादीहि स्मा नावे" (क. व्या. २७२) ति सुत्ते आदिग्गहणेन नाभावे कते "अतो[1] नेना" (क व्या. १०३) ति तस्स एनादेसा कते "सरलोपोमादेसप्पच्चयादिम्हि[2] सरलोपे तु पकती" (क. व्या. ८३) ति पुब्बसरस्स लोपे कते "सरा सरे लोपं (क. व्या. १२); वा परो असरूपा" (क. व्या १३) त्यधिकिच्च[3] "क्वचासवण्णं लुत्ते" (क. व्या. १४) ति परसरस्स असवण्णे सम्पत्ते तेनेव पकतिभावे कते पुब्बक्खरं परक्खरमुपनीते एवरूपं रूपं होती ति। अयं पन करुणायेवापराधो, नाचरियस्स, तायेवमकासी ति। अस्सरं ति एत्थ च अकारो विरहत्थो। इदं पन परिभासासुत्तं ति दट्ठब्बं।

तत्रायमि ति उदाहरणं। तस्स पन तत्र –अयं इति पदच्छेदे कते इमिना सरतो ब्यञ्जनं वियोजेत्वा "सरा सरे लोपं"[4] (क. व्या १२); ति पुब्बसरस्स लोपं कत्वा "सरासरे लोप" (क. व्या. १२); वा परो असरूपा (क. व्या. १३); क्वचासवण्णं लुत्ते (क. व्या. १४)" त्यधिकिच्च[5] 'दीघं"[6] (क. व्या. १५, २५) ति दीघं कत्वा परक्खरं नेत्वा उदाहरणसिद्धि वेदितब्बा।

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१. अते नेना—म०।

२. सरलोपोमादेसप्पच्चयादिम्हि—म०।

३. असरूपा ति अधिकिच्च—सी०।

४. लोपं ति—सी०।

५. लुते ति अधिकिच्च—म०।

६. दीघन्ति—म०।

सी. १६ **सुत्तं—११. नये परं युत्ते। १.१.११**

अस्सरं खो ब्यञ्जने अधोठितं परक्खरं नये युत्ते। तत्राभिरतिमिच्छेय्य।

युत्ते ति कस्मा? "अक्कोच्छि मं, अवधि मं, अजिनि मं, अहासि मे", एत्थ पन युत्तं न होति। 'नये परं युत्ते।"

न्यासो— किमत्थमिदमुच्चते? सन्धिं कत्तुकामेन सरतो वियोजितमक्खरं[1] वा इतरं वा अस्सरं युत्तट्ठाने परक्खरं नेतब्बं ति ञापनत्थं। नये ति एकं पदं, परं ति एक पदं, युत्ते ति एक पदं ति तिपदमिदं सुत्तं। अस्सरं ब्यञ्जनं युज्जितब्बट्ठाने परक्खरं नेतब्बं ति अत्थो। युज्जितब्बं ति युत्तं ति विग्गहो। वियोगानन्तरं संयोगविधायकस्स वत्तब्बतो इहेदं वुत्तं। इदम्पि चतूसु सुत्तेसु परिभासासुत्तं ति दट्ठब्बं।

तत्राभिरतिमिच्छेय्या[2] ति उदाहरणं। तस्स पन तत्र—अभिरती ति वा; अभिरतिं— इच्छेय्या ति वा पदच्छेदे[3] कते[4] पुब्बपक्खे पन "सरा सरे लोपं" (क. व्या. १२) ति पुब्बसरस्स लोपं कत्वा "सरा सरे लोपं; वा परो असरूपा (क. व्या. १३); क्वचासवण्ण लुत्ते" (क. व्या. १४) त्यधिकिच्च "दीघं"[5] (क. व्या. १५, २५) ति दीघं कत्वा इमिना परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। इतरपक्खे पन "अं ब्यञ्जने निग्गहीतं" (क. व्या.

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१. वियोजितक्खरं—सी०।

२. तत्राभिरतिं इच्छेय्या ति—म०।

३. पदच्छेदो—सी०।

४. नत्थि—सी०।

५. दीघन्ति—म०।

३०); "वग्गन्तं वा वग्गे" (क. व्या. ३१) त्यधिकिच्च[1] "मदा सरे" (क. व्या. ३४) ति निग्गहीतस्स मकारं कत्वा इमिना परक्खरं नेत्वा रूपसिद्धि वेदितब्बा ।

समत्तो
सन्धिप्पकरणे
पठमो परिच्छेदो ।
॥ १. १. ॥

१. वग्गे ति अधिकिच्च—सी० ।

दुतियो परिच्छेदो

म. २० **सुत्तं—१२** **सरा सरे लोपं । १.२.१**

सरा खो सब्बे पि सरे परे लोपं पप्पोन्ति
यस्सिन्द्रियानि समथं गतानि, नोहेतं भन्ते,
समेतायस्मा सङ्घेन ।
"सरा सरे लोपं ।"

न्यासो—किमत्थमिदमुच्चते ? अनन्तरेसु सरेसु पुब्बसरस्स लोपञापनत्थं । सरा ति एकं पदं, सरे ति एकं पदं, लोपं ति एकं पदं ति तिपदमिदं सुत्तं । सरा खो सरे परे लोपं पप्पोन्ती ति अत्थो । एत्थ च **सरा** ति कारिनो निदस्सेति । **सरे** ति निमित्तं लोपं ति कारियं । सरन्ती ति **सरा** । लुत्ति **लोपो** । सरानं पठमं निद्दिट्ठत्ता पठमं तेसं सन्धिविधानं वत्तब्बं ति, इहेदं वुत्तं । एत्थ च सरेसू ति अवत्वा सरे ति वचनं एकेकस्मिं येवा ति ञापनत्थं । यद्येवं[2] सरो ति अवत्वा कस्मा सरा ति वुत्तं ति ? एकद्वितिचतुन्नम्पि लोपो होती ति ञापनत्थं । तेन "सखातो[3] गस्से वा" (क. व्या. ११३) ति एत्थ अ च, आ च, इ च, ई च, ए चा ति विग्गहं कत्वा "नामानं समासो युत्तत्थो" (क. व्या. ३१८) ति सी.२० अधिकिच्च "नामानं समुच्चयो द्वन्दो" (क. व्या. ३३१) ति

१. कारिनिद्दसो—सी० ।
२. यदि एवं—सी० ।
३. सखतो—म० ।

द्वन्द्वसमासं कत्वा 'वुत्तत्थानमप्पयोगो' ति च सद्दमप्पयोगं कत्वा 'अ आ इ ई ए' ति एवं ठिते एकारे परे सेससरानं लोपो होती ति[४] दट्ठब्बं।

यस्सिन्द्रियानित्यादीनि उदाहरणानि। तेसं पन यस्स—इन्द्रियानि, नो हि—एतं, समेतु—आयस्मा ति पदच्छेदं कत्वा सरतो ब्यञ्जनं वियोजेत्वा इमिना पुब्बसरस्स लोपं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। इमस्मिं कप्पे सब्बानेव कारकसुत्तानि।

सुत्तं—१३. वा परो असरूपा। १·२·२

सरम्हा असरूपा परो सरो लोपं पप्पोति वा।
चत्तारो मे भिक्खवे धम्मा, किन्नुमा व समणियो।
वा ति कस्मा? पञ्चिन्द्रियानि, तयस्सु धम्मा जहिता भवन्ति।

"वा परो असरूपा"।

न्यासो—किमत्थमिदमुच्चते? असरूपम्हा सरम्हा परो सरो विकप्पेन लोपं पप्पोती ति ञापनत्थं। वा ति एकं पदं, परो ति एकं पदं, असरूपा ति एकं पदं ति तिपदमिदं सुत्तं। अनन्तरसुत्ततो सराग्गहणं "अत्थवसा विभत्तिविपरिणामो" ति कत्वा एकवचनन्तेन परो सद्देन सम्बन्धो होति। सरेग्गहणं पञ्चम्यन्तेन असरूपाग्गहणेन सम्बन्धो होति। यत्थ हि कारियकारिनिमित्तानि न सन्ति, तत्थेव कारियकारिनिमित्तभावेन वत्तन्ति। यत्थ पन सन्ति, तत्थ तब्बिसेसकभावेनेव वत्तन्ति वा, न वा। इध पन निमित्तकारीनं सम्भवा हेट्ठा निमित्तकारिनो

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४. होति—म०।

तब्बिसेसकभावेनेव वत्तन्ति। कारिया सम्भवा पन कारियं कारियवसेनेव वत्तते। तेन असरूपम्हा सरम्हा परो सरो विकप्पेन लोपं पप्पोती ति अत्थो। समानं रूपं यस्स सो सरूपो। न सरूपो असरूपो। तप्पुरिससमासत्ता "अत्तं नस्स तप्पुरिसे" (क. व्या. ३३५) ति नकारस्स अत्तं होति, तस्मा असरूपा। वा असरूपा ति वुत्ते पि परो ति विञ्ञायेय्य। किमत्थं परोग्गहणं कतं ति? पुब्बस्सा ति पि अत्थस्स सम्भवतो। तन्न। यदिहि तं सन्धाय वुत्तं, पुब्बसुत्तेनेव सिज्झनतो सुत्तमेव न वत्तब्बं

म. २१ सिया ति। न न वत्तब्बं। कस्मा? पुरिमसुत्तेनेव सिद्धे असरूपम्हा सरम्हा पुब्बसरो विकप्पेन लोपं पप्पोती ति ञापनत्थं वुत्तं ति वत्तुं सक्कुणेय्यत्ता। तस्मा पुब्बस्स निवत्तनत्थं ति यं वत्तं, तं सुवुत्तं।

चत्तारोमे भिक्खवे ति आदीनि उदाहरणानि। तत्थ, चत्तारो—इमे, किं[1] नु[1]—इमा वा[2] ति[2] पदच्छेदे कते सरतो ब्यञ्जनं वियोजेत्वा अनन्तरसुत्तेन पुब्बसरस्स लोपे सम्पत्ते अपवादत्ता[3] तं निवारेत्वा अनन्तरसुत्तमधिकिच्चिमिना[4] परसरस्स लोपं कत्वा रूपसिद्धि वेदितब्बा।

सी. २१ पञ्चिन्द्रियानी ति आदीनि किमुदाहरणानि? तेसं पन पञ्च—इन्द्रियानि, तयो—अस्सू ति पदच्छेदं कत्वा ब्यञ्जनं वियोजेत्वा इमिना परसरस्स लोपे सम्पत्ते वाग्गहणेन लोपमकत्वा अनन्तरसुत्तेन पुब्बसरानं लोपं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

१-१. किन्नु—सी०।

२-२. वे ति——सी०।

३. अपवारितत्ता, कत्थचि।

४. ...मधिकिच्च इमिना—सी०।

सुत्तं—१४· क्वचासवण्णं लुत्ते। १·२·३

सरो खो परो पुब्बसरे लुत्ते क्वचि असवण्णं पप्पोति। 'सङ्ख्यं नोपेति वेदगू', 'वन्धुस्सेव समागमो'। क्वचीति कस्मा? यस्सिन्द्रियानि, 'तथूपमं धम्मवरं अदेसयि।

"क्वचासवण्णं लुत्ते"

न्यासो—किमत्थमिदमुच्चते? पुब्बसरे लुत्ते परो सरो क्वचि असवण्णं पप्पोती ति ञापनत्थं। क्वची ति एकं पदं, असवण्णं ति एकं पदं, लुत्ते ति एकं पदं ति तिपदमिदं सुत्तं। अनन्तरसुत्ततो परोग्गहणं वत्तते। तेन, आदिसुत्ते सरासद्दो "अत्थवसा विभत्तिविपरिणामो"[2] ति कत्वा एकवचनन्तेन परोसद्देन सम्बन्धो होति। सत्तम्यन्तो सरे ति सत्तम्यन्तेन लुत्तेसद्देन, तेन पुब्बसरे लुत्ते परो सरो क्वचि असवण्णं पप्पोती ति अत्थो। समानो वण्णो[3] सवण्णो[3]। न सवण्णो **असवण्णो**। तं असवण्णं। वाग्गहणे विज्जमाने पि क्वचिग्गहणं कस्मा कतं ति? वाग्गहणसम्बन्धे सति येभुय्येन एकस्सेव रूपद्वयं होति। क्वची ति वुत्ते पन येभुय्येन एकस्मिं येव होति। एकस्मिं येव होति। तदत्थमिह क्वचिग्गहणं कतं।

सङ्ख्यं नोपेती ति आदीनि उदाहरणानि। तेसं पन सङ्ख्यं न—उपेति, बन्धुस्स—इव समागमो ति छेदं कत्वा अनन्तरसुत्तेन परसरस्स लोपे सम्पत्ते वाग्गहणेनाकत्वा "सरा सरे लोपं" (क. व्या. १२) ति पुब्बसरानं लोपं कत्वा अनन्तरसुत्तद्वयमधिकिच्चि-मिना[5] उकारस्स असवण्णमोकारं कत्वा तथा इकारस्सेकारं

१. पप्पती ति—म०।
२. विपरिणामा—म०।
३-३. वण्णे...वण्णे—सी०।
४. न सवण्णे=असवण्णे—सी०।
५. ....किच्च इमिना—सी०।

कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। एत्थ पन कस्मा असवण्णग्गहणेन एकारोकारा व एकारुकारानं पप्पोन्ति नाञ्ञे ति? ठानासन्नत्ता। अथवा, नत्थि एतेसं सवण्णो[1] ति असवण्णो[2]। के[3] ते? एकारोकारो व इतरे पन अकारादयो सवण्णा ति पुब्बं[4] ति। तेन असवण्णं पप्पोती ति वुत्ते एकारोकारो व गय्हन्ते।

बी.२२ यस्सिन्द्रियानित्यादीनि किमुदाहरणानि? तेसं पन[5] यस्स —इन्द्रियानि, तथा—उपमं ति छेदं कत्वा "सरा सरे लोपं" (क. व्या. १२) इमिना परसरानं असवण्णे सम्पत्ते क्वचिग्गहणेनाकत्वा, पच्छिमस्स "सरा सरे लोपं (क. व्या. १२); वा परो असरूपा (क. व्या. १३); क्वचासवण्णं लुत्ते" (क. व्या. १४) ति; अधिकिच्च "दीघं" (क. व्या. १५, २५) ति दीघं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

सी. २२

सुत्तं—१५. दीघं। १.२.४

सरो खो परो पुब्बसरे लुत्ते क्वचि दीघं पप्पोति।

'सद्धीध वित्तं पुरिसस्स सेट्ठं'; अनागारेहि; चूभयं। क्वची ति कस्मा? पञ्चहुपालि अङ्गेहि समन्नागतो, नत्थञ्ञं किञ्चि।

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१. सवण्णा ति—सी०।
२. असवण्णा ति——सी०।
३. को—म०।
४. पुब्बन्ति—म०।
५. पनस्स—सी०।

"दीघं"।

न्यासो—किमत्थमिदमुच्चते ? पुब्बसरे लुत्ते परो सरो क्वचि दीघं पप्पोती ति आपनत्थं । इध पन कारियस्सेव निद्दिट्ठत्ता निमित्तकारिनो अनन्तरे विय वत्तन्ति। क्वचिग्गहणञ्चेह वत्तते, तेन, पुब्ब सरे लुत्ते परो सरो क्वचि दीघं पप्पोती ति अत्थो। विग्गहो हेट्ठा वुत्तो[१]।

"सद्धीध वित्तं पुरिसस्स सेट्ठं"[२] ति आदीनि उदाहरणानि[३] तेसं पन सद्धा—इध वित्तं, अन—अगारेहि, च—उभयं[४] ति छेदं कत्वा "सरा सरे लोपं" (क. व्या. १२) ति पुब्बसरानं लोपं कत्वा अनन्तरसुत्तत्तयमधिकिच्चिमिना[५] परसरानं[६] दीघं पापेत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

पञ्चहुपालित्यादीनि[७] किमुदाहरणानि ? तेसं पन पञ्चहि—उपालि, नत्थि—अञ्ञं ति छेदं कत्वा "सरा सरे लोपं" ति पुब्बसरानं लोपं कत्वा इमिना दीघे सम्पत्ते क्वचिग्गहणेन[८] कत्वा परेक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

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१. वुत्तो व—सी०।
२. खु० नि० १.२६६।
३. उदाहरणानि—म०।
४. उभयन्ति—म०।
५. ......किच्च इमिना—सी०।
६. परसरे—सी०।
७. पञ्चहुपाली ति आदीनि—सी०।
८. ......ग्गहणेना कत्वा—सी०।

सुत्तं—१६. पुब्बो च । १.२.५

पुब्बो च सरो परसरलोपे कते क्वचि दीघं पप्पोति ।

किसूध वित्तं पुरिसस्स सेट्ठं, साध ति पटिस्सुणित्वा ।

क्वचीति कस्मा ? इतिस्स मुहुत्तम्पि ।

"पुब्बो च ।"

न्यासो—किमत्थमिदमुच्चते ? परस्मि सरे लुत्ते पुब्बो सरो क्वचि[1] दीघं पप्पोती ति ञापनत्थं । पुब्बो ति एकं पदं, चा ति एकं पदं ति द्विपदमिदं सुत्तं । इध पन कारिनो निद्दिट्ठत्ता कारिनं ठपेत्वा कारियनिमित्ताने व वत्तन्ति । परो सद्दो पन पुब्बसद्देन असम्बन्धत्ता कारिनं ठपेत्वा लुत्ते ति निद्दिट्ठनिमित्तमेव विसेसेति । सरा सरे ति यथासम्भवं तब्बिसेसका व होन्ति । तेन, परस्मि सरे लुत्ते पुब्बो सरो क्वचि दीघं पप्पोती ति अत्थो । चसद्दग्गहणं पन लुत्तदीघग्गहणानुकड्ढनत्थं । अधिकतत्ता व वत्तमाने पि चानुकड्ढित-मुत्तरत्र नानुवत्तते[2] ति दस्सनत्थं ।

"किसूध वित्तं" ति आदीनि उदाहरणानि । तेसं पन 'किसु—इध वित्तं'; 'साधु—इति पटिस्सुणित्वा' ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा "सरा सरे लोपं" (क. व्या. १२) ति[3] अधिकिच्च "वा परो असरूपा" (क. व्या. १३) पर सरानं लोपं कत्वा अनन्तरसुत्तचतुक्कमधिकिच्च पुब्बसरानं इमिना दीघं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा ।

इतिस्सा ति किमुदाहरण ? तस्सा[4] पन इति—अस्सा ति म. २३ छेदं कत्वा वुत्तनयेन परसरस्स लोपं कत्वा पुब्बसरस्स इमिना दीघे सम्पत्ते[5] क्वचिग्गहणेनाकत्वा रूपसिद्धि वेदितब्बा ।

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१. नत्थि—सी० ।

२. नानुवत्तते ट्ठति—सी० ।

३. सरा सरे लोपन्ताधिकिच्च— म० ।

४. तस्स—सी० ।

५. सम्वत्ते—म० ।

सी. २३ सुत्तं—१७· **यमेदन्तस्सादेसो । १.२.६**

एकारस्स अन्तभूतस्स सरे परे क्वचि यकारादेसो होति ।

अधिगतो खो म्यायं (मे+अयं—म्यायं) धम्मो, त्याहं (ते+अहं—त्याहं) एवं वदेय्यं, त्यास्स (ते+अस्स—त्यास्स) पहीणा होन्ति ।

क्वची ति कस्मा ? तेनाहता इति नेत्थ ।

"यमेदन्तस्सादेसो ।"

न्यासो—किमत्थमिदमुच्चते ? एकारस्स अन्तभूतस्स सरे परे क्वचि यकारादेसो होती ति ञापनत्थं । यं[1] ति एकं पदं, एदन्तस्सा ति एकं पदं, आदेसो ति एकं पदं ति तिपदमिदं सुत्तं । आदिसुत्ततो सरेग्गहणस्स च ततियसुत्ततो क्वचिग्गहणस्स चानुवत्तनतो[2] एकारस्स अन्तभूतस्स सरे परे क्वचि यकारादेसो होती ति अत्थो । आदेसापेक्खत्ता यो ति वत्तब्बे यं ति वचनं सन्धिवसेन सुखुच्चारणत्थं,[3] वचनं रूपं ति वा सम्बन्धो । ए येव अन्तो—**एदन्तो** । तस्स एदन्तस्स दकारो मिस्सकदोसापगमनं[4] सन्धिवसेनागतो । इध पन कम्मधारयो व मन्तब्बो । न ए अन्तो यस्स सो=एदन्तो ति बहुब्बीहि । एवञ्हि[5] सति उकारन्तसद्दस्सा[6] पि यकारमापज्जनतो ति । तन्न । एदन्तस्सा ति छट्ठी निद्दिट्ठत्ता एकारन्तसद्दस्ससन्तकावयवो[7]

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१. यन्ति—म० ।

२. च अनुवत्तनतो—सी० ।

३. सुखुच्चारणनं—म० ।

४. मिस्सकदोसापगमत्थं—सी० ।

५. एवं—सी० ।

६. ए—सी० ।

७. एकारन्तसद्दस्स सन्तकावयवो—सी० ।

वा यकारं पप्पोती ति अत्थस्स सम्भवतो ति। एवं सन्ते पि असुकस्सा ति अवचनतो यस्स कस्सचि[1] यकारं आपज्जेय्या[2] ति? तन्न। सरे ति अनुवत्तनतो। एकारन्तसद्दस्सावयवो सरे परे यकारं पप्पोती ति अत्थसम्भवतो[3] ति। एवं सन्ते पि इध वुत्तेसु खो म्यायं धम्मो, त्याहं, त्यास्सा ति रूपेसु मेते सद्देहि सरे विवित्ते एकारन्तसद्दस्स सत्तकानं मकारतकारानम्पि सरपरत्ता तेसं यकारं आपज्जेय्या ति। तम्पि न। यकारस्स तालुजत्ता। तालुजस्सेकारस्से व यकारादेसो होती ति वत्तुं सक्कुणेय्यत्ता ति। एवं सन्ते पि 'सचायं न भणिस्सती' ति आदीसु सचे—अयं ति छेदे कते ब्यजनत्ता तालुजत्ता च ब्यञ्जनस्स तालुजस्स च[4] एकारस्से व[4] यकारम्पि आपज्जेय्या ति। तम्पि न, सराधिकारत्ता। ब्यञ्जनस्से ति न सक्का विञ्ञातुं ति। न न सक्का। इमस्मिं येव कप्पे "दो धस्स चे" (क. व्या. २०) ति आदिसु ब्यञ्जनानम्पि विधानस्सुपलब्भनतो। तस्मा यं वुत्तं, "इध पन कम्मधारयो व मन्तब्बो" ति, तं सुवुत्तं। तेनाह, एकारस्स अन्तभूतस्सा ति।

अधिगतो खो म्यायं धम्मो ति आदीनि उदाहरणानि। तेसं पन मे—अयं, ते—अहं,[5] ते—अस्सा ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा "सरा सरे लोपं (क. व्या. १२); क्वचासवण्णं लुत्ते" (क. व्या. १४) त्यधिकिच्चिमिना[6] एकारस्स यकारं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

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१. तस्सचि—म०।
२. आपजेय्या ति—म०।
३-३. अत्थस्स सम्भवतो—म०।
४-४. चकारस्से व—सी०।
५. अयं—सी०।
६. ......लुत्ते ति अधिकिच्च इमिना—सी०।

तेनागता ति[1] आदीनि किमुदाहरणानि ? तेसं पन ते—
म. २४ अनागता, ने—एत्था ति[2] छेदं कत्वा ब्यञ्जनं वियोजेत्वा
सी. २४ इमिना यकारे सम्पत्ते क्वचिग्गहणेनाकत्वा "सरा सरे लोप" (क. व्या. १२) न्त्यधिकिच्च[3] "वा परो असरूपा" (क. व्या. १३) ति परसरानं लोपं कत्वा रूपसिद्धि वेदितब्बा।

सुत्तं—१८. **वमोदुदन्तानं। १.२.७**

ओकारुकारानं अन्तभूतानं सरे परे क्वचि वकारादेसो होति।

अथ ख्वस्स स्वस्स होति, बव्हाबाधो, वथ्वेत्थ विहितं निच्चं, चख्वापाथमागच्छति।

क्वची ति कस्मा ? चत्तारोमे भिक्खवे धम्मा, किन्नुमा व समणियो।

"वमोदुदन्तानं।"

न्यासो—किमत्थमिदमुच्चते ? ओकारूकारानं अन्तभूतानं सरे परे क्वचि वकारादेसो होती ति ञापनत्थं। वन्ति[4] एकं पदं, ओदुदन्तानं ति एकं पदं ति द्विपदं सुत्तं। अनन्तरसुत्तस्सेव अनुवत्तनतो ततो आदेसग्गहणञ्च, ओकारूकारानं अन्तभूतानं सरे परे क्वचि वकारादेसो होतीत्यत्थो[5]। ओ च, उ चा[6] ति

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१. नेनागता ति—म०।
२. एथा ति—म०।
३. लोपन्ति अधिकिच्च—सी०।
४. वं ति—सी०।
५. होती ति अत्थो—सी०।
६. चे ति—सी०।

विग्गहं कत्वा द्वन्द्वसमासञ्च ओदुयो[1] अन्ता ओदुदन्ता[2] ति कम्मधारयं कत्वा ततो[3] आदेसापेक्खं कत्वा छट्ठ्यन्तवसेन ओदुदन्तानं ति सम्बन्धनीयं। दकारो मिस्सकदोसापगमकरणत्थं सन्धिवसेनागतो। "वमोदुदन्तानं" (क. व्या. १८) ति, एत्थ यं वत्तब्बं, तं हेट्ठा वुत्तमेव।

अथ ख्वस्सात्यादीनि[4] उदाहरणानि। तेसं पन, अथ खो—अस्स, सो—अस्स, बहु—आबाधो, वत्थु—एत्थ, चक्खु—आपाथं[5] ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा "सरा सरे लोपं" (क. व्या. १२); क्वचासवण्णं लुत्ते (क. व्या. १४); यमेदन्तस्सादेसो" (क. व्या. १७) त्यधिकिच्च इमिना ओकारूकारानं वकारं कत्वा रूपसिद्धि वेदितब्बा।

चतारोमे भिक्खवेत्यादीनि[6] किमुदाहरणानि? तेसं पन चत्तारो इमे, किं नु इमा व इति छेदं कत्वा ब्यञ्जनं वियोजेत्वा इमिना पुब्बसरस्स वकारे सम्पत्ते क्वचिग्गहणेनाकत्वा "वा परे असरूपा" (क. व्या. १३) ति परसरस्स लोपं कत्वा रूपसिद्धि वेदितब्बा।

सुत्तं—१६. सब्बो चन्ति। १.२.८

सब्बो ति इच्चयो तिसद्दो ब्यञ्जनो सरे परे क्वचि चकारं पप्पोति।

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१. ओदुयेव—सी०

२. ओदुदन्तति—म०।

३. कतो—म०।

४. अथ ख्वस्सा ति आदीनि—सी०।

५. आपातन्ति—म०।

६. भिक्खवे ति आदीनि—सी०।

इच्चेतं कुसलं, इच्चस्स वचनीयं,
पच्चुत्तरित्वा, पच्चाहरति ।
क्वची ति कस्मा ? इतिस्स मुहुत्तम्पि ।
"सब्बो चन्ति ।"

न्यासो—किमत्थमिदमुच्चते ? तिसद्दो सब्बो ब्यञ्जनो सरे परे क्वचि चकारं पप्पोती ति ञापनत्थं । सब्बो ति एकं पदं, चन्ति एकं पदं, ती[1] ति एकं पदं ति तिपदमिदं सुत्तं । अनन्तर-सुत्तस्स विय सरेग्गहणस्स क्वचिग्गहणस्स चानुवत्तनतो तिसद्दो सब्बो ब्यञ्जनो[2] सरे परे क्वचि चकारं पप्पोतीत्यत्थो[3] ।

सी. २५ इच्चेतन्त्यादीनि[4] उदाहरणानि । तेसं पन, इति—एतं, इति—अस्स, पति—उत्तरित्वा, पति—आहरती ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा "सरा सरे लोपं[5]" (क. व्या. १२) ति अधिकिच्च[5] "इवण्णो यं न वा" (क. व्या. २१) ति इकारस्स यकारं कत्वा सब्बग्गहणेन तेन सह तकारस्स "सरा सरे लोपं; क्वचासवण्णं लुत्ते"[6] त्यधिकिच्चिमिना चकारं कत्वा "परद्वेभावो ठाने" (क. व्या. २८) ति द्वेभावं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा । इमस्स पन चन्ती ति बत्तब्बे "सब्बो चन्ती" (क. व्या. १६) ति वचनं तिकारप्पटिबद्धस्स[7] य-कारस्सापि म.२५. आपज्जनत्थं[8] तेनाह; तिसद्दो ब्यञ्जनो ति, इकारस्सा हि यकारे कते तिसद्दो ब्यञ्जनो नाम होति ।

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१. ति इति—सी० ।
२. नत्थि—सी० ।
३. पप्पोती ति अत्थो—सी० ।
४. इच्चेतन्ति आदीनि—सी० ।
५-५. लोपन्त्याधिकिच्च—म० ।
६. ...लुत्ते ति अधिकिच्च इमिना—सी० ।
७. तिकारप्पटिबद्ध—म० ।
८. आपज्जनत्तं—म० ।

इतिस्स मुहुत्तं ति किमुदाहरणं ? तस्स पन इति—अस्सा ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा इमिना तिकारस्स चकारे सम्पत्ते[1] क्वचिग्गहणेनाकत्वा "सरा सरे लोपं"[2] (क. व्या. १२) ति अधिकिच्च[2] "वा परो असरूपा" (क. व्या. १३) ति परसरस्स लोपं कत्वा रूपसिद्धि वेदितब्बा।

सुत्तं—२०. दो धस्स च। १२६

ध इच्चेतस्स सरे पर क्वचि दकारादेसो होति

एकमिदाहं भिक्खवे समयं।

क्वचो ति कस्मा ? इधेव मरणं भविस्सति।

चसद्दग्गहणेन धकारस्स हकारादेसो होति।

साहुदस्सनमरियानं।

सुत्तविभागेन बहुधा पि सिया।

'तो दस्स; यथा, सुगतो'; 'टो तस्स; यथा, दुक्कटं';
'धो तस्स; यथा, गन्धब्बो'; 'त्रो त्तस्स; यथा, अत्रजो';
'को गस्स; यथा, कुलुपको'; 'ळो रस्स; यथा, महासाळो;
'जो यस्स; यथा, गवजो'; 'बो वस्स; यथा, कुब्बतो';
'को यस्स; यथा, सके'; 'यो जस्स; यथा, नियं पुत्तं';
'को तस्स; यथा, नियको'; 'चो तस्स; यथा, भच्चो';
'फो पस्स; यथा, निप्फत्ति'; इच्चेवमादयो।

दो धस्स च।

न्यासो—किमत्थमिदमुच्चते ? धकारस्स सरे परे क्वचि दकारादेसो होती ति ञापनत्थं। दो ति एकं पदं, धस्सा ति एकं पदं, चा ति एकं पदं ति तिपदमिदं सुत्तं। अनन्तरसुत्तस्स विय

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१. सम्वत्ते—म०।

२-२. ...लोपन्त्यधिकिच्च—म०।

सरेग्गहणस्स क्वचिग्गहणस्स चानुवत्तनतो ध-कारस्स सरे परे क्वचि दकारादेसो होतीत्यत्थो[1] । चग्गहणफलं सयमेव वक्खति ।

इदाहं ति उदाहरणं। तस्स पन, इध—अहं ति छेदं कत्वा ब्यञ्जनं वियोजत्वा "सरा सरे लोपं" (क. व्या १२); "क्वचासवण्णं लुत्ते" (क. व्या. १४) त्यधिकिञ्चिमिना[2] ध-कारस्स द-कारं कत्वा "सरा सरे लोपं" ति पुब्बसरस्स लोपं कत्वा वुत्तनयेन परसरस्स "दीघं" (क. व्या. १५,२५) ति दीघं कत्वा सी. २६ परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। इतरं पन क्वचिग्गहण फलं, तस्स पन इध—एवा ति छेदं कत्वा "सरा सरे लोपं" (क. व्या. १२) ति पुब्बसरस्स लोपो व विसेसो। सेसं सुविञ्ञेय्यमेव ।

चसद्दग्गहणेन इमस्स च अञ्ञं अञ्ञेसञ्च अञ्ञानि दस्सेन्तो साहुदस्सनमरियानन्त्यादिमाह[3] । अनेकत्था[4] हि[5] निपाता । वुत्तञ्च—

उपसग्गानिपाता च, पच्चया च इमे तयो।
नेकानेकत्थविसया, इति नेरुत्तिया ब्रवन्ति[6] ॥१६॥

तत्थ साधुदस्सनमरियानं ति छेदे कते म-कारस्स[7] इध चग्गहणेन हस्सरे[8] कते साहू ति रूपसिद्धि वेदितब्बा ।

सुगतो ति इमस्स पन सुपुब्बस्स 'गद' वियत्तियं वाचाय इच्चेतस्स "भूवादयो[9] धातवो" (क. व्या. ४५६) ति लद्धधातु-

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१. होती ति अत्थो—सी० ।
२. लुत्ते ति अधिकिच्च इमिना—सी० ।
३. ......मरियायन्ति आदिमाह—सी० ।
४. अनेकत्त —म० ।
५. हि—नत्थि, म० ।
६. ब्रवुन्ति—सी० ।
७. ध-कारस्स—म० ।
८. हकारे—सी० ।
९. सूवाददयो—म० ।

सञ्ञादिस्स "धातुस्सन्तो लोपो नेकसरस्सा"[1] (क. व्या. ५२३) ति लुत्तानुबन्धस्स "धातुलिङ्गेहि परापच्चया" (क. व्या. ४३४) ति अधिकिच्च[2] "विसरूजपदादितो ण" (क. व्या. ५३०) इति णप्पच्चयन्तस्स "कारितं विय णानुबन्धो" (क व्या. ६२३) ति कारितमिव कत्वा "कारितानं णो लोपं" (क. व्या. ५२५) ति णम्हि लुत्ते "असंयोगन्तस्स वुद्धि कारिते" (क. व्या. ४८५) ति वुद्धिम्हि सम्पत्ते आकतिगणत्ताघटादिपक्खेपेन "घटादीनं[3] वा"[4] ति एत्थ वाग्गहणेनाकत्वा "तद्धितसमासकितका नामं वा तवेतूनादीसु चे" (क. व्या. ६०३) ति नाममिव कत्वा "जिनवचनयुत्तं हि (क. व्या. ५२); लिङ्गञ्च निप्पज्जते"[5] (क. व्या. ५३) त्यधिकिच्च "ततो च विभत्तियो"[6] (क. व्या. ५४) ति विभत्युप्पत्तिं म. २६ कत्वा तस्सा पि "सि, यो; अं, यो; ना, हि; स, नं; स्मा, हि; स,[7] नं; स्मि, सू" (क. व्या. ५५) ति अनियमप्पसङ्गे सति 'वत्तिच्छानुपुब्बिका सद्दप्पटिपत्ती[8] ति कत्वा "लिङ्गत्थे पठमा" (क. व्या. २८६) ति पठमं कत्वा तस्सा[9] पि अनियमप्पसङ्गे सति 'वत्तिच्छानुपुब्बिका सद्दपटिपत्ती'[10] ति कत्वा 'एकम्हि वत्तब्बे एकवचनं' ति एकवचनसिविभत्तिं कत्वा "अतो नेना" (क. व्या.

१. सरस्से ति – सी० ।
२. ......त्यधिकिच्च — म० ।
३. घटादि—सी० ।
४. हि—सी० ।
५. निप्पज्जते ति अधिकिच्च—सी० ।
६. वियत्तियो—म० ।
७. नत्थि—म० ।
८. सद्दप्पवत्ती ति—सी० ।
९. तस्सपि—म० ।
१०. सद्दप्पवत्तति—सी० ।

१०३) त्याधिकिच्च "सो" ति सिस्सोकारं[1] कत्वा "सरलोपो मादेसपच्चयादिम्हि सरलोपे तु[2] पकती" (क. व्या. ८३) ति पुब्बसरस्स लोपं कत्वा परसरस्स "क्वचासवण्णं लुत्ते" (क. व्या. १४) ति असवण्णे सम्पत्ते तेनेव पकतिभावं कत्वा सुगदो ति रूपे कते इध चग्गहणेन दकारस्स तकारं कत्वा रूपसिद्धि वेदितब्बा। अथवा, सुगतो ति इदं तस्सेव धातुस्स "ईस दुस्सूहि[3] ख" (क. व्या. ५६२) इति खप्पच्चयन्तस्स[4] वा "क्वचि धातुविभत्ति-पच्चयानं दीघविपरीतादेसलोपागमा चे" (क. व्या. ५१९) ति खम्हि लुत्ते वुत्तनयेन स्याद्युप्पत्तादिम्हि कते रूपं सिज्झती[5] ति दट्ठब्बं[5]।

दुक्कटं ति इमस्स[6] पन दुपुब्बस्स कर[7]-करणे इच्चेतस्स लद्धधातुसञ्ञादिस्स "भावकम्मेसु त" (क व्या. ५५८) इति तप्पच्चयन्तस्स "सासदिसतो तस्स रिट्ठो च (क. व्या. ५७४); भुजादीनमन्तो नो द्वि च (क. व्या. ५८०); जनादीन मा तिम्हि चे" (क. व्या. ५८७) त्यधिकिच्च[8] "र-कारो चे" (क. व्या ५८९) ति लुत्तरकारस्स[9] धातुप्पच्चयविभत्तिवज्जितमत्थं[10] लिङ्गं[10] ति

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१. सिस्स ओकारं—सी०।

२. सरलोपेसु—म०।

३. ईस दु सूहि इति—म०।

४. गपच्चयन्तस्स—म०।

५-५. नत्थि—सी०।

६. इचस्सस—म०।

७. तर... —म०।

८. त्यमितिच्च —म०।

९. सुत्तकारस्स—म०।

१०-१०. वज्जितमत्थवल्लिङ्गं ति —सी०।

वुत्तत्ता लिङ्गभावाभावा स्याद्युप्पत्ति असम्पत्ते वुत्तनयेन नाममिव कत्वा स्याद्युप्पत्तिञ्च[1] कत्वा सिम्हि कते नपुंसकलिङ्गत्ता "योनं[2] नि नपुंसकेहि (क. व्या. २१७); अतो निच्चं" (क. व्या सी.२७. २१८) ति अधिकिच्च[3] "सिं"[4] ति सिवचनस्स अं आदेसं कत्वा "सरलोपोमादेसप्पच्चयादिम्हि[5] सरलोपे तु पकती" (क. व्या ८३)ति वुत्तविधानञ्च कत्वा उपसग्गस्स[6]क-कारस्स "परद्वेभावो ठाने" (क. व्या २८) ति द्वेभावं कत्वा दुक्कतं ति रूपे कते इध चग्गहणेन त-कारस्स ट-कारं कत्वा रूपसिद्धि वेदितब्बा।

गन्धब्बो ति इमस्स पन गमु गतिम्हि इच्चेतस्स लद्धधातु-सञ्ञादिस्स "भावकम्मेसु तब्बानीया" (क. व्या ५४२) ति तब्बप्पच्चयन्तस्स "रकारो चे" (क. व्या. ५८९) ति इमस्स वुत्ताधिकारमधिकिच्च "गम खन हन रमादीनमन्तो"[7] (क. व्या. ५८८) ति म-कारस्स लोपे[8] सम्पत्ते[9] तदपवादा "गम खन हनादीनं तुं तब्बादिसु न" (क. व्या. ५९८) इति मकारस्स नकारं कत्वा वुत्तनयेन स्याद्युप्पत्तिञ्च[10] कत्वा गन्तब्बो ति गतिमत्तं वा अस्स अत्थी ति अत्थे

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१. स्यादुप्पत्तिञ्च—सी०।
२. चोनन्नि—सी०।
३. निच्चन्तुधिकिच्च—म०।
४. सिन्ति—म०।
५. ......दिम्हि—सी०।
६. परस्स—सी०।
७. ...रूमादीनमन्तो ति—म०।
८. थोपे—म०।
९. सम्वत्ते—म०।
१०. स्यादुप्पत्तिञ्च—सी०।

"सद्धादितो ण"[1] (क. व्या. ३७२) इति णप्पच्चयादिञ्च कत्वा गन्तब्बो ति रूपे कते इध[2] चग्गहणेन तकारस्स मकारं कत्वा रूपसिद्धि वेदितब्बा।

अत्रजो ति इमस्स पन अदभक्खनेतिमस्स[3] लद्धधातुसञ्ञादिस्स "रुयादीहि मनमम् च तो वा" (क. व्या ६२६) ति मन पच्चयस्स[4] पुन तोग्गहणेन मकारस्स तकारे कते पुब्बदकारस्स इध चग्गहणेन तकारं कत्वा "क्वचि धातुविभत्तिप्पच्चयानं दीघ-म. २७. विपरीतादेसलोपागमा चे" (क व्या. ५१६) ति नकारस्स लोपं कत्वा अत्तसद्दं निप्फादेत्वा तमेव उपपदं कत्वा जन जनने जनि पातुभावे ति द्विन्नमञ्ञतरस्स लद्धधातुसञ्ञादिस्स अत्तसद्दतो "क्वचि तो पञ्चम्यत्थे" (क. व्या. २५०) ति तोप्पच्चयादिं[5] कत्वा अत्तनो जातं ति अत्थे "धातुलिङ्गेहि परापच्चया"[6] (क. व्या. ४३४) त्यधिकिच्च "क्वि चे"[7] (क. व्या. ५३२) ति क्विप्पच्चयं[8] कत्वा "धात्वन्तस्स लोपो क्विम्ही"[9] (क. व्या. ६१७) ति धात्वन्तस्स नकारस्स लोपं कत्वा "क्वि लोपो चे" (क. व्या. ६४१) ति क्विस्स लोपं कत्वा समासञ्च कत्वा "तेसं विभत्तियो लोपा चे" (क. व्या. ३१६) ति[10] एत्थ तेसं

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१. णा ति—म०।
२. नत्थि—सी०।
३. भक्खणेतिमस्स—सी०।
४. पच्चन्तस्स—सी०।
५. तो पच्चयादी—म०।
६. पच्चय'त्यधिकिच्च —म०।
७. क्वि मे ति—सी०।
८. क्विपच्चयं—म०।
९. क्विम्ही ति—सी०।
१०. चेतित्थे—म०।

गहणेन[1] विभत्तिलोपं[2] कत्वा वुत्तनयेन नाममिव कत्वा स्याद्युप्पत्तिञ्च[3] कत्वा अत्तजो ति रूपे कते इध चग्गहणेन त्तकारस्स ओकारं[4] कत्वा रूपसिद्धि वेदितब्बा।

कुलूपको ति इमस्स पन कुलसद्दपपदस्स उपपुब्बस्स गमुगतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स कुलमुपगच्छतीत्यत्थे "क्वि चे" (क. व्या. ५३२) ति क्विप्पच्चयादिं[5] कत्वा कुलूपगो ति रूपे कते इध चग्गहणेन ग-कारस्स क-कारं कत्वा रूपसिद्धि वेदितब्बा।

महसाळो ति इमस्स पन महन्तं सारं[6] यस्सा[6] ति अत्थे "नामानं समासो युत्तत्थो (क. व्या ३१८); अमादयो परपदेहि[7] (क. व्या. ३२९)" ति अधिकिच्च[7] "अञ्ञपदत्थेसु बहुब्बोहि"[8] (क. व्या. ३३०) इति बहुब्बीहिसमासं कत्वा "तेसं विभत्तियो[9] लोपा च" (क. व्या- ३१९) ति विभत्तिलोपं[10] कत्वा "पकति चस्स सरन्तस्से" (क. व्या. ३२०) इति पकतिभावं कत्वा "महतं महा तुल्याधिकरणे पदे" (क. व्या. ३३२) ति महन्तसद्दस्स महादेसं कत्वा हेट्ठा वुत्तनयेन समासत्ता वुत्तनयेन नाममिव[11] कत्वा सी. २८ ततो सि विभत्तिं कत्वा[11] सिस्सोकारादेसं कत्वा महासारो ति रूपे कते इध चग्गहणेन रकारस्स ळकारादेसं[12] कत्वा रूपसिद्धि वेदितब्बा।

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१. ग्गहणेन—सी०।
२. वियत्तिलोपं—म०।
३. स्यादुप्पत्तिञ्च—सी०।
४. त्रकारं—सी०।
५. क्वि पच्चयादि—म०।
६-६. दोरमस्सा ति—म०।
७-७. परपदेतीत्यधिकिच्च—म०।
८. बहुब्बीही ति—सी०।
९. विसत्ति—म०।
१० विसत्तिलोपं—म०।
११-११. नत्थि—म०।
१२. ळकारं—सी०।

गवजो ति इमस्स पन गो सद्दूपपदस्स अय गतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स गो विय अयती ति अत्थे धात्वाधिकारमधिकिच्च "विसरुजपदादितो ण" (क. व्या. ५३०) इति णप्पच्चयन्तस्स घटादिपक्खेपेन अकतवुद्धिस्स नाममिव कत्वा स्याद्युप्पत्यादिम्हि[1] कते पुब्बपदे ओकारस्स सरे परे "गाव से (क. व्या. ७३); अवम्हि चे" (क. व्या. ७५) ति अधिकिच्च[2] "ओ सरे चे" (क व्या ७८) ति अवादेसं कत्वा गवयो ति रूपे कते इध चग्गहणेन यकारस्स जकारं कत्वा रूपसिद्धि वेदितब्बा।

कुब्बतो ति इमस्स पन करकरणे इच्चेतस्स लद्धधातुसञ्ञादिस्स "धातुलिङ्गेहि पराप्पच्चया"[3] (क. व्या ४ ४) त्याधिकिच्च[3] "वत्तमाने मानन्ता" (क. व्या ५६७) ति अन्तप्पच्चयं[4] कत्वा "तनादितो ओयिरा" (क. व्या. ४५३) ति धातुम्हा ओप्पच्चयं कत्वा "उत्तमोकारो[5]" चे (क. व्या. ५१३) ति तस्सुकारं कत्वा तमेवाधिकिच्च[6] "करस्सकारो चे"[7] (क. व्या. ५१४) ति ळ-कारगतस्स[8] अ-कारस्स उकारं कत्वा "क्वचि धातुविभत्तिप्पच्चयानं दीघविपरीतादेसलोपागमा चे"[9] (क. व्या. ५१६)ति वा "क्वचादिमज्झुत्तरानं दीघरस्साप्पच्चयेसु चा" (क. व्या. ४०५) ति अधिकिच्च "तेसु वुद्धि लोपागमविकारविपरीतादेसा[11] म० २८ चे" (क. व्या. ४०६) ति वा रकारस्स लोपं कत्वा "इवण्णुवण्णा

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१. स्युप्पत्तादिम्हि—सी०।
२-२. चेत्यधिकिच्चं—म०।
३. पच्चया ति अधिकिच्च——सी०।
४. ओप्पच्चयं—सी०।
५. उत्तमोकारो च ति—सी०।
६. तमेव अधिकिच्च—सी०।
७. च'ति—म०; चे ति—सी०।
८. क-कार......—सी०।
९. वे ति—म; चे ति—सी०।
१०. दीघरस्सा पच्चयेसु
११. ...वीपरीतादेसा—म०।

उभला" (क. व्या. ५८) ति परूकारस्स लसञ्ञं कत्वा "भलानमियुवा सरे वा" (क. व्या ७०) त्यधिकिच्च "यवकारा चे"[1] (क. व्या. ७१) ति तस्स वकारादेसं कत्वा, "परद्वेभावो ठाने" (क व्या २८) ति तस्स द्वेभावं कत्वा वा; सरे[2] परे वुत्तसरस्स[3] ल-सञ्ञं कत्वा[2] "भलानमियु वा सरे वा" ति तस्स[3] उवादेसं कत्वा परूकारस्स "वमोदुदुन्तानं" (क. व्या. १८) ति वकारादेसं कत्वा वा नेतब्बं नेत्वा वुत्तनयेन नाममिव कत्वा कुब्बन्तसद्दतो सविभत्तिं कत्वा "सिम्हि गच्छन्तादीनं[4] न्तसद्दो अं" (क. व्या. १८६) ति अधिकिच्च[4] "सेसेसु न्तु[5] वे" (क. व्या. १८७) न्त्यमिव[6] कत्वा "अम्हस्समम् सविभत्तिस्स से (क. व्या. १२०); न्त्युस्स न्तो[6] (क. व्या १२२); न्तस्स से वा (क. व्या. १२३)" त्यधिकिच्च[7] "तो ति ता स स्मिं ना सु"[8] (क. व्या. १२७) ति सविभत्तिस्स न्त्यस्स[9] तो आदेसं कत्वा कुब्बतो ति रूपे कते इध चग्गहणेन वकारद्वयस्स बकारद्वयं कत्वा रूपसिद्धि वेदितब्बा।

सके ति इमस्स पन ससद्दा सस्स इदं ति अत्थो[10] "ण रागा[11] तेन रत्तं[12] तस्सेदमञ्ञत्थेसु चे" (क. व्या. ३५४) ति

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१. मे'ति—म; चे ति—सी०।
२-२. पुब्बसरस्स वा लसञ्ञं कत्वा सरे परे—सी०।
३. नत्थि—म०।
४-४ गच्छन्तादीनन्तसद्दो अन्त्यधिकिच्च—म०।
५-५. 'से; सेसु न्तु वे'ति न्तु इव—सी०। 'सेसेयु न्त्यु वे'ति न्त्व्मिव—म०!
६. न्त्युस्सन्तो—म०।
७. वा' ति अधिकिच्च—सी०।
८ सु' ति—म०।
९. न्तुस्स—सी०।
१०. अत्थे—सी०।
११. रागा—म०
१२-१२. ण पच्चयं—म०।

णप्पच्चयं[१२] कत्वा 'वुत्तत्थानमपच्चयोगो'[१] ति इदं सद्दमप्पयोगं कत्वा "तेसं विभत्तियो लोपा चे" (क व्या. ३१६) ति एत्थ तेसं गहणेन विभत्तिलोपं कत्वा "तेसं णो लोपं" (क. व्या ३६८) ति णम्हि लुत्ते "यवमदनतरळा चागमा" (क. व्या. ३५) ति सरे परे यकारागमं कत्वा सयसद्दस्स तद्धितत्था[२] नाममिव कत्वा स्याद्युप्पत्तिं[३] कत्वा तस्सा[४] पि अनियमप्पसङ्गे[४] सति 'वत्तिच्छानुपुब्बिका सद्दप्पटिपत्ती[५] ति कत्वा "यं करोति तं कम्मं (क

सी.२६ व्या. २८२) ति कम्मसञ्ञं कत्वा "कम्मत्थे दुतिया" (क. व्या. २९६) ति दुतिया बहुवचनं कत्वा "अतो नेन (क व्या. १०३); सो वा (क. व्या. १०५)" त्यधिकिच्च[६] "सब्बयोनीनमा ए" (क. व्या. १०७) ति तस्सेकारादेसं कत्वा "सरलोपोमादेसप्पच्चयादिम्हि सरलोपे तु पकती" (क व्या. ८३) सरलोपपकतिभावं कत्वा सये ति रूपे कते इध चग्गहणेन यकारस्स ककारं कत्वा रूपसिद्धि वेदितब्बा।

नियं पुत्तं[९] ति इमस्स पन नि-पुब्बस्स जन जनने ति[१०] इच्चेतस्स लद्धधातुसञ्ञादिस्स अत्तानं निस्साय जातो ति अत्थे "क्वि चे" (क व्या. ५३२) ति क्विप्पच्चयादिं[१२] कत्वा

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१. वुत्तट्ठानमप्पयोगो—सी० ।
२. तद्धितत्ता—सी० ।
३. स्यादुप्पत्ति—सी० ।
४-४. तस्सापनियमप्पसङ्गे—सी० ।
५. सद्दप्पवत्ती ति—सी० ।
६. वा' ति अधिकिच्च—सी० ।
७. तस्सेकारं—सी० ।
८. मादेसप्पच्चयादिम्हि—म० ।
९. वुत्तन्ति—म०; ।
१०. जनने—सी० ।
११. क्विपच्चयादि—म० ।

निजं ति रूपे कते इध चग्गहणेन जकारस्स यकारं कत्वा रूपसिद्धि वेदितब्बा।

नियको ति इमस्स पन निपुब्बस्स यति[1] पति यतने इच्चेतस्स लद्धधातुसञ्ञादिस्स "विसरूजपदादितो णे"[2] (क. व्या. ५३०) ति णप्पच्चयन्तस्स कारितमिव कत्वा णम्हि लुत्ते नाममिव कत्वा स्याद्युप्पत्तादिम्हि[3] कते[4] नियतो ति रूपे निप्फन्ने इध चग्गहणेन त-कारस्स क-कारं कत्वा रूपसिद्धि वेदितब्बा।

भच्चो ति इमस्स पन भरधारणपोसनेसू ति इमस्स म. २१ लद्धधातुसञ्ञादिस्स[5] भरती ति अत्थे "भावकम्मेसु त" (क. व्या. ५५८) त्यधिकिच्च[6] "बुधगमादित्थे[7] कत्तरी" (क. व्या. ५५९) ति तप्पच्चयं कत्वा हेट्ठा वुत्तनयेन रम्हि लुत्ते त-कारस्स "परद्वेभावो ठाने" (क. व्या. २८) ति द्वेभावं कत्वा वुत्तनयेन नाममिव कत्वा स्याद्युप्पत्तिं[8] च कत्वा भत्तो[9] ति रूपे कते इध चग्गहणेन[10] त-कारद्वयस्स म-कारद्वयं कत्वा रूपसिद्धि वेदितब्बा।

निप्फत्ती ति इमस्स पन निपुब्बस्स पदगतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स निप्पज्जतू ति अत्थे "सञ्ञायं दाधातो इ" (क. व्या. ५५३) त्यधिकिच्च "ति किच्चासिट्ठे" (क. व्या. ५५४) ति

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१. यत—सी०।
२. ण' इति—सी०।
३. स्यादुप्पत्ति—सी०।
४. कत्वा—सी०।
५. ......सञ्ञादिसा—म०।
६. त' ति अधिकिच्च—सी०।
७ बुमगमादित्ये—म०।
८. त्याद्युप्पत्तिञ्च—म०।
९. गत्तो ति—सी०।
१०. पग्गहणेन—म०।

वा निप्पज्जनं ति अत्थे "इत्थियमतियवो[१] वा" (क. व्या. ५५५) ति वा; "मिदादीहि त्तितियो" (क. व्या. ६६०) ति वा तिप्पच्चयन्तस्स दकारस्स इध चग्गहणेन क-कारं कत्वा वुत्तनयेन नाममिव कत्वा ततो स्याद्युप्पत्ति[२] कत्वा "सेसतो लोपं गसिपी" (क. व्या. २२०)ति सिलोपं कत्वा "परद्वे भावो ठाने" (क व्या. २८) ति पकारस्स द्वेभावं कत्वा निप्फत्ती ति रूपे कते इध चग्गहणेन पकारस्स फ-कारं कत्वा रूपसिद्धि वेदितब्बा।

वुत्तियं आदिग्गहणेन निक्खमतीत्यादीनि[३] सङ्गण्हाति। तस्स पन निपुब्बस्स कमु पदविक्खेपे[४] इमस्स[४] लद्धधातुसञ्ञादिस्स "धातुलिङ्गेहि पराप्पच्चया" (क. व्या. ४३४) त्यधिकिच्च अनेकप्पच्चयप्पसङ्गे सति 'वत्तिच्छानुपुब्बिका सद्दप्पटिपत्ती'[५] ति कत्वा "वत्तमाना ति, अन्ति; सि, थ; मि, म; ते, अन्ते; से, व्हे; ए, म्हे" (क. व्या. ४२५) त्यादीनं[६] वत्तमानसञ्ञं कत्वा "वत्तमाना पच्चुप्पन्ने" (क. व्या. ४१६) ति वत्तमानप्पच्चयं कत्वा तस्सा[७] पि अनियमप्पसङ्गे[७] सति 'वत्तिच्छानुपुब्बिका सद्दप्पटिपत्ती'[८] ति कत्वा तस्स पुब्बेसं छन्नं "अथ पुब्बानि विभत्तीनं छ परस्सपदानी" ति परस्सपदसञ्ञं कत्वा "कत्तरि परस्सपदं (क. व्या ४५८) ति परस्सपदं कत्वा तस्सा पि अनियमप्पसङ्गे सति 'वत्तिच्छानुपुब्बिका सद्दप्पटिपत्ती'[९] ति कत्वा

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१. इत्थियमतियवा—म०।
२. स्यादुप्पत्ति —सी०।
३. निक्खमती ति आदीनि—सी०।
४. पदविक्खेपेतिमस्स —सी०।
५. सद्दप्पवत्ती ति—सी०।
६. ति आदीनं —सी०।
७-७. तस्सापनियमप्पसङ्गे —सी०।
८. सद्दप्पवत्ती ति —सी०।
९. सद्दप्पवत्ती ति—सी०।

सी.३० "द्वे द्वे पठममज्झिमुत्तमपुरिसा" ति आदीम्हि निद्दिट्ठानं द्विन्नं पठमपुरिससञ्ञं कत्वा "नामम्हि पयुज्जमाने पि तुल्याधिकरणे पठमो" (क. व्या. ४१२) ति पठमपुरिसं कत्वा तस्सा पि अनियमप्पसङ्गे सति 'वत्तिच्छानुपुब्बिका सद्दप्पटिपत्ती' ति कत्वा 'एकम्हि वत्तब्बे एकवचनं ति एकवचनतिप्पच्चयं कत्वा "भूवादितो अ" (क. व्या. ४४७) इति धातुम्हा अपच्चयं कत्वा नेतब्बं परक्खरं नेत्वा "परद्वेभावो ठाने" (क. व्या. २८) ति क-कारस्स द्वेभावं कत्वा निक्कमती ति रूपे कते इध वग्गहणेन क-कारस्स ख-कारं कत्वा रूपसिद्धि वेदितब्बा। इमिना नयेन यस्स यस्स यस्मि यस्मि कते न विरुज्झति, तस्स तस्स तं तं कातब्बं ति।

सुत्तं—२१. इवण्णो यं नवा। २.२.१०

पुब्बो इवण्णो सरे परे यकारं पप्पोति नवा।

पटिसन्धारवुत्यस्स सब्बवित्यनुभूयते।

नवा ति कस्मा? पञ्चहङ्गेहि समन्नागतो, मुत्तचागी अनुद्धातो।

"इवण्णो यं नवा।"

न्यासो—किमत्थमिदमुच्चते? इवण्णो सरे परे यकारं पप्पोति नवा ति ञापनत्थं। इवण्णो ति एकं पदं, यं ति एकं पदं, नवा ति एकं पदं ति तिपदमिदं सुत्तं। सरेग्गहणस्स निमित्तभावेनानुवत्ततो[2] इवण्णो सरे परे यकारं पप्पोति नवा ति अत्थो। इ[3] एव म. ३० वण्णो ति अत्थे[3] "नामानं समासो युत्तत्थो" (क. व्या. ३१८) त्याधिकिच्च[4] "द्विपदे तुल्याधिकरणे कम्मधारयो" (क. व्या. ३२६) ति समासो च विभत्तिलोपो च पकतिभावो च नाममिव कत्वा विभत्युप्पत्तादीनि[5] च वुत्तनयानेव। इवण्णो ति वुत्तत्ता

१. यन्ति—म०।

२. निमित्तभावेन अनुवत्तनतो—सी०।

३-३. एवण्णोत्यत्थे—सी०।

४. युत्तत्थो ति अधिकिच्च—सी०।

५. विभत्युप्पत्तादीनि—सी०।

इवण्णो कथं सञ्ञं गच्छती ति ? समानरूपत्ता । यथा पन अजो ति वुत्ते दीघं[1] रस्सकालको[2] दातादिभेदभिन्ना पि समानरूपता अजसञ्ञं गच्छन्ति, एवं सम्पदमिदं ।

ननु "झलानमि युवा सरे वा (क व्या. ७३); यवकारा चे" (क. व्या. ७१) ति वुत्तत्ता इमस्सा नियतता[3] पाकटा व ? कस्मा इध न वाग्गहणं कतं ति ? पयोजनन्तरसम्भवतो, असति हि न वाग्गहणे इवण्णस्स सरे परे इमिना यकारादेसो होति । पुन "यवकारा चे" (क व्या. ७१) ति वुत्तत्ता कत्थचि तेन पि यकारो होति । पुन "झलानमियुवा सरे वा" (क. व्या ७०) ति वुत्तत्ता कत्थचि इयादेसो होति । एवं इमेहि विनिमुत्ता[4] केचि पयोगा कदाचि पि न सियुं । तस्मा तं निवत्तनत्थं इध न वाग्गहणं कतं । तेन यत्थ नवाग्गहणेन य-कारो न होति; तत्थ अञ्ञेन पि यकारो न होति । तेनेव होति मुत्तचागी अनुद्धतो ति । ननु क्वचिग्गहणेना पि तदत्थो विञ्ञायति ? कस्मा क्वचिग्गहणमनपेक्खित्वा इध न वाग्गहणं कतं ति ? नवा सद्दो पि क्वचत्थो ति दीपनत्थं । समानत्थत्तायेव हि अत्थवत्तब्बं[5] । एत्थ न वाग्गहणमेव वदती ति कत्वा क्वचिग्गहणं विय भिन्नत्थत्ता तेना पि वत्तितब्बं सिया ति ।

सी. ३१ यदि एवं "वा परो असरूपा" (क. व्या. १३) ति एत्थ सति पि वाग्गहणे "क्वचासवण्णं लुत्ते" (क. व्या. १४) ति एत्थ क्वचिग्गहणं कतं । न च तं दिस्वा तत्थ वाग्गहणं वत्तते । कस्मा

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१. दीघं—सी० ।

२. रस्सकाळको—सी० ।

३. नियत्ता—सी० ।

४. विनिम्मुत्ता—सी० ।

५. वत्तब्बत्थं—सी० ।

वा सद्देन क्वचि सद्दो पि समानत्थो ति सक्का[1] वत्तुं[2] ति? तन्न । "वग्गन्तं वा वग्गे" (क. व्या. ३१) ति इतो हि "यवमदनतरळा चागमा" (क. व्या. ३५) ति एत्थ वाग्गहणे वत्तमाने पि "क्वचि ओ व्यञ्जने" (क. व्या. ३६) ति एत्थ क्वचिग्गहणं कुब्बं[3] ञापयति[4] भिन्नत्थापिमे ति, ना पि उभिन्नं समानत्थभावं ञापेतुं ति सक्का मन्तुं । द्विक्खत्तुं ञापने पयोजनाभावो ।

यदि एवं "ते न वा इवण्णे" (क. व्या ४६) ति एत्थ नवाग्गहणे विज्जमाने पि "क्वचि पटि पतिस्स"[5] (क. व्या. ४८) ति एत्थ क्वचिग्गहणेन इमे पि नानत्था ति सक्का मन्तुं ति । तन्न तत्थेव नवाग्गहणस्साभावा[6] । न हि तत्थ नवाग्गहणमत्थि । अथ खो नत्थिग्गहणं[7] वाग्गहणञ्च । आह च; ते च खो अभि अधि इच्चेते इ-वण्णे परे अब्भो अज्झो इति वुत्तरूपा न होन्ति वा ति । तनेवे "अतिस्स चन्तस्सा"[8] (क. व्या. ४७) ति सुत्तस्स वुत्तियं ठपेत्वा वाग्गहणं नग्गहणमेव वत्तते । तस्मा सन्देहमकत्वा क्वचि सद्दो च नवा सद्दो च इमे द्वे समानत्था वासद्दो च विभासा-

म. ३१ सद्दो च इमे द्वे समानत्था ति गहेतब्बं । तत्थ आदिद्वयं[9] हि[6] कत्थचि होति, कत्थचि न होती ति दीपेति । इतरद्वयमेकस्सेव रूपद्वयं जनेति । इदम्पि हि, यथा—हू भू सत्तायमिति, एत्थ भूतिदं[10]

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१. सत्ता—म० ।
२. मन्तुन्ति—म० ।
३. कुप्पं—सी० ।
४. ञायति—सी० ।
५. पतिस्सा ति—म० ।
६. नवाग्गहणस्स अभावा —सी० ।
७. नत्थिग्गहणं—पाठट्ठाने 'नं न' पाठो दिस्सति—सी० ।
८. चान्तस्सा—सी० ।
९. आदिद्वयञ्चि—म० ।
१०. भूत्ययं—सी० ।

अभिमद्दनानुभवनपातुभवनादि अनेकत्थे पि[1] येभुय्येन सत्तत्थ-वाचकत्ता[2] हू भू सत्तायं[3] ति वुत्तं। एवं येभुय्यवसेन वुत्तं। तस्मा यत्थ आदिद्वयं गहितं, तत्थ वुत्तविधानं येभुय्येन कत्थचि होति, कत्थचि न होति। तेनेकस्स रूपद्वयुप्पादिनमप्पकं[4]। यत्थ पन अन्तद्वयं गहितं, तत्थ वुत्तविधानं येभूय्येनेकस्स रूपद्वयं जनेति। इतरं पन अप्पकं ति दट्ठब्बं। अञ्ञथा सिरिवड्ढकोत्यादीनि[5] विय निपाता "नेकानेकत्थविसया" ति वचनमत्तं सिया ति।

नन्विदम्पि "वमोदुदन्तानं" (क. व्या. १८) ति सुत्तं विय "यमेदन्तस्सादेसो" (क. व्या. १७) तिमिना एकयोगं[6] कत्वा यमेदन्तानं ति सक्का वत्तुं ति? न सक्का। उभिन्नम्पि भिन्नविसयत्ता यमेदन्तस्सा ति हि अन्तस्सेव य-कारो होति। तेन "ए अय" (क व्या. ५१६) ति सुत्ते आदिस्सेकारस्स असति[7] अन्तत्थे[8] ए-कारस्स य-कारो न होति इमिना पन अविसेसेन इ-वण्णो ति वुत्तत्ता आदिस्स पि अकारो[9] होति। तेन "मा यूनमागमो ठाने" (क. व्या. ४०३) ति एत्थ इ च, उ चे ति[10] द्वन्दे कते आदिस्सिमिना यकारो होति। तदत्थं भिन्नयोगकरणं ति।

नन्विदमेव न वत्तब्बं "यवकारा च (क. व्या. ७१); प-सञ्ञस्स चे" (क व्या. ७२) ति[11] इमिना व सिज्झनतो,

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१. अनेकत्थो पि—सी०।
२. सत्तत्थवाचकत्त—म०।
३. सत्तायमिति—सी०।
४. रूपद्वयुप्पादनञ्च अप्पकं।
५. सिवड्ढकोत्यादीनि—म०।
६. एकयोग—म०।
७. असति हि—सी०।
८. अन्तत्ते—सी०।
९. यकारो—सी०।
१०. उ चा ति—सी०।
११. चा ति—सी०।

यथा चेत;[1] तथा "यमेदन्तस्सादेसो (क. व्या. १७) ; वमोदुदन्तानं" (क. व्या. १८) ति इदं द्वयम्पि न वत्तब्बं ति ? तन्न। असति हि इमस्मिं सन्धिविसये "झलानमियु वा सरे वा" (क. व्या. ७०) त्यादिना इयुवादेसा[2] पि सियुं । तं[3] निवत्तनत्थं[3] सिद्धेसत्यारम्भो विधीयते ।

सी. ३२ पटिसन्धारवुत्यास्सत्यादीनि[4] उदाहरणानि । तेसं पन पटिसन्थारवुत्ति—अस्स, सब्बा[5] वित्ति— अनुभूयते ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा "सरा सरे लोपं" (क. व्या. १२) ति अधिकिच्चमिना[6] यकारं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा ।

पञ्चहङ्गेहीत्यादीनि किमुदाहरणनि ? तेसं पन पञ्चहि—अङ्गेहि, मुत्तचागी—अनुद्धतो ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा इमिना यकारे सम्पत्ते नवाग्गहणेनाकत्वा रूपसिद्धि वेदितब्बा ।

सुत्तं—२२. एवादिस्स रि पुब्बो च रस्सो । १.२.११

सरम्हा परस्स एवस्स एकारस्स आदिस्स रिकारो होति, पुब्बो च सरो रस्सो होति नवा ।

यथरिव वसुधातलञ्च सब्बं, तथरिव गुणवा सुपूजनीयो ।

नवा ति कस्मा ? यथा एव, तथा एव ।

"एवादिस्स रि पुब्बो च रस्सो ।"

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१. चेद—सी० ।

२. युवादेसा पि—सी० ।

३. तन्निवत्तनत्थं—सी० ।

४. पटिसन्थारवुत्यस्सात्यादीनि—सी० ।

५. सब्बवित्ति—सी० ।

६. लोपन्त्यधिकिच्चिमिन—म० ।

न्यासो— किमत्थमिदमुच्चते ? सरम्हा परस्स एवस्स एकारस्स आदिभूतस्स रि-कारो होति पुब्बो च सरो च[1] सरो रस्सो होति, नवा ति ञापनत्थं । एवादिस्सा ति एकं पदं, री[2]ति एकं पदं, पुब्बो ति एकं पदं, चा ति एकं पदं, रस्सो ति एकं पदं ति पञ्चपदमिदं सुत्तं । सरेग्गहणस्सानुवत्तनतो एवादिस्स च सरे परे ति ब्यञ्जनपरत्ता अवचनीयतो सरम्हा परस्स एवादिस्स रिकारो होति। पुब्बो च सरो रस्सो होतीत्यत्थो । एवस्स आदीत्यत्थे "नामानं समासो युत्तत्थो (क. व्या. ३१८); उभे तप्पुरिसा" (क. व्या ३२८) त्यधिकिच्च "अमादयो परपदेहि" (क. व्या. ३२९) ति समासो । सेसं वुत्तनयमेव । च सद्दो दुतियत्थं सम्पिण्डेति। देवदत्तो राजा होतीत्यादीसु[3] विय कारियकारिनो अभेदवसेन गहितत्ता समानाधिकरणं कत्वा पुब्बो च रस्सो ति वुत्तं । यत्थ हि कारियकारिनं[4] भेदं कत्वा गहणं, 'देवदत्तो रज्जं पापुणति'[5] त्यादोसु[5] विय, तत्थ कारिम्हि पठमाय युत्ते[6] कारियस्सोपयोगेन निद्देसो होति । कारिम्हि च छट्ठिया युत्ते[7] कारियस्स पच्चत्तेन निद्देसो होति ।

म. ३२

यथरिव बसुधातलञ्च[8] सब्बन्त्यादीनि[9] उदाहरणानि । तेसं

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१. नत्थि—सी० ।
२. रि इति—सी० ।
३ होती ति आदीसु—सी० ।
४. कारियकारीनं—सी० ।
५-५. पापुणातीत्यादीसु—सी० ।
६. वुत्ते—सी० ।
७. वुत्ते—सी० ।
८. वसुधातलं च—सी० ।
९. सब्बं त्यादीनि—सी० ।

पन, यथा—एव वसुधातलं, [२]तथा—एव गुणवा ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा "सरा सरे लोपं (क. ब्या. १२); इ-वण्णो यं नवा" (क. ब्या २१) त्यधिकिच्चमिना[१] एकारस्स रिकारं कत्वा पुब्बसरस्स च रस्सं कत्वा रूपसिद्धि वेदितब्बा।[४] यथा एवा ति[४] किमुदाहरणानि सुविञ्ञेय्यानेव।

समत्तो
सन्धिप्पकरणे
दुतियो परिच्छेदो।
॥ १.२. ॥

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१. त्याधिकिच्च इमिना—सी०।

२-२. 'यथा एवा ति' पाठो नत्थि—म०।

ततियो परिच्छेदो

सी. ३३. **सुत्तं—२३. सरा पकति ब्यञ्जने । १.३.१**

सरा खो ब्यञ्जने परे पकतिरूपानि होन्ति ।
मनो पुब्बङ्गमा धम्मा, पमादो मच्चुनो पदं,
तिण्णो पारगतो अहु ।

"सरा पकति ब्यञ्जने ।"

न्यासो—किमत्थमिदमुच्चते ? सरा खो ब्यञ्जने परे पकतिरूपानि होन्ति, न विकारमापज्जन्ती[1] ति ञापनत्थं । सरा ति एकं पदं, पकती ति एकं पदं, ब्यञ्जने ति एकं पदं ति तिपदमिदं सुत्तं । सरा खो ब्यञ्जने परे पकतिरूपानि होन्तीत्यत्थो[2] । सरसद्दस्स च ब्यञ्जनसद्दस्स च विग्गहो हेट्ठा वुत्तो व; इतरस्स पन पपुब्बस्स करकरणेतिमस्स "मिदादीहि त्तितियो" (क. व्या. ६६०) ति वा[3] "इत्थियमतियवो वा" (क. व्या. ५५५) ति वा तिप्पच्चयन्तस्स"[4] "सासदिसतो तस्स रिट्ठो च (क. व्या. ५७४); भुजादोनमन्तो नो द्वि च (क. व्या- ५८०); जनादीनमा तिम्हि चे" (क. व्या. ५८७) त्यधिकिच्च "र-कारो चे" (क. व्या. ५८६) ति रम्हि लुत्ते रूपं ।

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१. विकारमापज्जन्ते ति—सी० ।
२. होन्ती ति अत्थो—सी० ।
३. पा—म० ।
४-४. ति पच्चयन्तस्स—म० ।

यदि पन इदं सुत्तं न[1] पठितं[1] भवेय्य, केन विकारमापज्जेय्या ति? "दीघं" (क. व्या. १५, २५) ति एवमादिना ति। ननु सुत्तोपदेसस्स निरत्थकस्साभावापज्जनतो भवितब्बमेवा ति? भवितब्बं। न पन सब्बत्थ इच्छितब्बं कस्मा कत्थचि निवारणत्थं ति? यद्येव सुत्तमेव न पठितब्बं; क्वचिग्गहणेनेव तदत्थस्स सिज्झनतो ति न पठितब्बं। परोसहस्सन्ति एत्थ परसहस्सं ति छेदे कते "क्वचि ओ ब्यञ्जने" (क. व्या. ३६) ति परसद्दो[2] ओकारागमे कते "वा परो असरूपा" (क. व्या १३) पापुणेय्य[3] तन्निवत्तनत्थं ति॥ ननु तम्पि वाग्गहणेनेव सिज्झनतो ति? न सिज्झति। तेनेकस्स रूपद्वयुप्पादनतो, इध च सब्बदा अनधिप्पेततो ति। यद्येव[4] तदत्थम्पि न वत्तब्बं। कस्मा यदि पन लोपो भवेय्य, आगमसुत्त-
म ३३ मेवानज्झनीयं भवेय्य? निरत्थकत्था[5]। अधीतं[6] चेतं[6], तेन आयति न लोपो होती ति। एवं सन्ते पि 'पमादो मच्चुनो पदं, (खु. नि. १-१६) ति एत्थ पमादसद्दा "जिनवचन युत्तं हि" (क. व्या. ५२) इच्चेवमादीनि[7] अधिकिच्च[7] वुत्तनयेन द्विवचनं[8] कत्वा "अतो नेना" (क. व्या. १०३) त्यधिकिच्च[9] "सो" (क. व्या. १०४) ति सिस्सोकारे कते "वा परो असरूपा" (क. व्या. १३) ति लोपमापज्जेय्य[10]। तन्निवत्तनत्थं ति। ननु[11] तत्थ वाग्गहणेनेव

१-१. नप्पठितं—सी०।
२. परसद्दा—सी०।
३. पापुणेत्य—म०।
४. यदि एवं—सी०।
५. निरत्थकत्ता—सी०।
६-६. अधीतञ्चेतं—म०।
७-७. इच्चेवमादिमधिकिच्च—सी०।
८. वि वचनं—सी०।
९. नेना'ति अधिकिच्च—सी०।
१०. लोपं आपज्जेय्य—सी०।
११. नव—म०।

तदत्थो सिज्झती ति ? न सिज्झति । वाग्गहणेनेकस्स रूपद्वय-सम्भवतो इध च सब्बदा अनधिप्पेततो ति । एवम्पि "सरलोपो-मादेसप्पच्चयादिम्हि[1] सर लोपे तु पकती" (क. व्या. ८३) तिमिनाव[2] सिज्झती ति । न सिज्झति । इमस्स पन चित्तन्ति[3] आदीसु चित्तसद्दा वुत्तनयेन सिविभत्तिं कत्वा "योनं[4] नि[4] नपुंसकेहि (क. व्या. २१७); अतो निच्चं" (क. व्या. २१८) त्याधिकिच्च "सिं" (क. व्या. २१९) ति सिस्स अमादेसे कते "सरा सरे लोपं" (क. व्या. १२) ति पुब्बसरे लुत्ते "दीघं" (क. व्या. १५, २५) ति दीघे सम्पत्ते अतब्बिसयभूतो ओकासो[5] अत्थं । तस्मा[6] 'यो असरूपा परो सरो, सो "वा परो असरूपा" (क. व्या. १३) इच्चेतस्सेव विसयो । सावकस्सानवकासेसु[7] अनवकासस्स बलवतरत्ता ति । नन्विमस्सा पि अमादेसप्पच्चयादि[8] सी. ३४ विरहितेसु किन्नुमा व समणियोत्यादीसु अवकासो अत्थी ति ? नत्थि, आदिग्गहणेन सब्बम्पि सङ्गहितं ति वत्तुं युत्तत्ता ति । एवं होतु, एवं सति "सरा सरे लोपं" (क. व्या. १२) ति कस्मा वुत्तं 'इमिना व सिज्झनतो' ति । लोपं पन सिज्झति । इमिना लुत्तेन विकारमापज्जति, तस्मा तं वुत्तं ति । एवं होतु, यदि पन सरेसु सरूपसरानं येव सन्धाय सरलोपमादेसप्पच्चयादिम्हि[9]

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१. सरलोपमादेसप्पच्चयादिम्हि—म० ।
२. पकती ति इमिना व—सी० ।
३. मित्तन्त्यादीसु—म० ।
४-४. योनन्नि—सी० ।
५. अत्थि—सी० ।
६. कस्मा—म० ।
७. सावकासानवकातेसु—सी० ।
८. अमादेस पच्चयादि—म० ।
९. सरलोपमादेसपच्चयादिम्हि—म० ।

सरलोपे तु[1] पकती ति सुत्तमारद्धं । नारभितब्बं "सरासरे लोपं" (क. व्या. १२) ति एत्थ[2] लोपस्स सम्भवतो ति नन्ववोचुम्हा इमिना लुत्ते न विकारमापज्जती ति ? तदत्थम्पि न वत्तब्बं । विकारस्सेवा ति । नन्ववोचुम्हा[3] दीघे सम्पत्ते ति वुत्तं ? क्वचिग्गहणे पन असति पि तस्मिं न सम्पज्जती ति । असम्पथमवतिण्णो[4] भवं क्वचिग्गहणे पन भवं पयोजनं नाभिजानाति[5] इदञ्चेत्थ[6] पयोजनं अ-कारादीसु सरेसु एकेकस्मिं यो[7] सरे लुत्ते क्वचि होति, क्वचि न होती ति । "सरा सरे लोपं" (क. व्या. १२) ति एत्थ च सरेसू ति बहुवचनमकत्वा सरे ति एकवचनं तदत्थविञ्ञापनत्थमेव । यदि पन क्वचिग्गहणं पन[8] सन्धायेदं न पठितं भवेय्य, अमादिम्हि क्वचि भवेय्यं । क्वचि न भवेय्य । तन्निवत्तनत्थमिदं[9] वुत्तं । तेन सब्बत्था पि इमिना लुत्ते पकतिभावो होती ति ञातब्बं ति । एवं सन्ते पि तत्रायमित्यादीसु क्वचि अकारस्मिं लुत्ते दीघदस्सनतो इधा पि ववत्थो युज्जतेव[10] । अपि च "सरलोपोमादेसप्पच्चयादिम्हि सरलोपे तु पकती" (क. व्या. ८३) ति ।

म ३४ एत्थ आदिग्गहणस्स सब्बसङ्गाहकभावे सति सरलोपो सब्बस्मिं सरलोपे तु पकतीत्येवं[11] वत्तब्बं भवेय्य, सरूपेन वत्वा पि

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१. सु—म० ।
२. तस्स—सी० ।
३. नन्ववोचुम्हा पाठस्स परे 'दीघं ति' अधिको पाठो दिस्सति—सी० ।
४. असप्पथमवतिण्णो—सी० ।
५. नाभिजानति—म० ।
६. इदं हेत्थ—सी० ।
७. एव—सी० ।
८. नत्थि—म० ।
९. तं निवत्तनत्थमिदं—सी० ।
१०. युज्जते—म० ।
११. पकती ति एवं—सी० ।

परिवज्जेतब्बस्साभावा[1]। न च पनेवं वुत्तं। तेन आयति परिवज्जेतब्बमत्थी ति। तस्मा आदि सद्देन वुत्तजातिकमोकारागमं[2] गहेतब्बं[3]। तेन परो सहस्सन्त्यादीसु[4] आगमम्हि परे तेन वुत्तविधानं होति। न पनादिसद्देन सब्बं गहेतब्बं। तेनेवाह "अमादेसपच्चयादिम्ही" ति[5]। किमत्थं? "अप्पमादो अमतं पदं" (खु. नि. १.१६) ति। तेन यं वुत्तं इमस्सा पि[6] अमादेसपच्चयादिविरहितेसु[7] किन्नुमाव समणियोत्यादीसु[8] अवकासो अत्थी ति, तं सुवुत्तं। तेन यो असरूपा परो सरो, सो "वा परो असरूपा" (क. व्या. १३)। इच्चेतस्सेव विसयो ति यं वुत्तं,[9] तं न सुवुत्तं। तेनेव 'पमादो मच्चुनो पदं' (ख. नि. १.१६) ति इदं "सरलोपोमादेसपच्चयादिम्हि[10] सरलोपे तु पकती" (क. व्या. ८३) तिमिनाव[11] सिज्झती ति न न सक्का वत्तुं ति निरत्थको ते वायामो ति सच्चं। इदं[12] पन क्वचिग्गहणस्सा पि[13] वात्थदिपनतो चित्तन्त्यादीसु[14] रूपद्वयापज्जनभया वुत्तं "सरलोपोमादेसप्पच्चयादिम्हि[15] सरलोपे[16] तु पकती" (क. व्या. ८३)

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१. परिवज्जेतब्बस्सातावा—म०।
२. वुत्तजातिकमोकारागमो—सी०।
३. हेत—सी०।
४. सहस्सन्ति आदीसु—सी०।
५. आमादेसपच्चयाविम्हि ति—म०।
६. इमस्स पि—म०।
७. ...विरतितेसु—म०।
८. समणं योत्यादीसु—म०।
९. वण्णं—म०।
१०. सरलोपोमादेसप्पच्चयादिम्हि—सी०।
११. पकती ति इमिना व—सी०।
१२. इ—म०।
१३. क्वचिग्गहणस्स पि—सी०।
१४. चित्तं ति आदीसु—सी०।
१५. ....पच्चयादिम्हि—म०।
१६. सरलोपे सु—म०।

त्यत्थो[1] ? अं ग्गहणेन[2] क्वचिसद्दस्स च वात्थता विञ्ञायति। तञ्चि[3] पुरिसन्त्यादीसु[4] पुरिससद्दा अम्हि[5] कते पुब्बसरस्मि लुत्ते "दीघं" (क. व्या. १५, २५)ति दीघे सम्पत्ते तन्निवत्तनत्थं;[6]
सी.३५ तञ्च पन क्वचिग्गहणेनेव सिज्झति। एवं सिद्धे पि अधीतञ्चेतं,[7] तेन ञायति 'क्वचि सद्दो वात्थम्पि दीपको होती ति; तेन[8] पुरिसन्त्यादीसु[9] पुरिसं पुरिसा ति रूपद्वयं भवेय्य[10]। तन्निवत्तनत्थं[11] अं ग्गहणं[12] कतं ति। यद्येवं[13] वात्थो व क्वचि सद्दो ति कस्मा न चिन्तेतब्बं ति ? "वा परो असरूपा" (क. व्या. १३) ति एत्थ[14] वाग्गहणे विज्जमाने पि "क्वचासवण्णं लुत्ते (क. व्या. १४) ति एत्थ[15] क्वचिग्गहणकरणतो ति तत्थ यं वत्तब्बं, तं हेट्ठा वुत्तमेव। एवं होतु। क्वचि सद्दस्स वात्थत्ता पुरिसन्त्यादीसु[16] दीघनिवारणत्थं अं ग्गहणं[17] कतं ति च,

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१. पकती ति अत्थो—सी०।
२. गहणेन—सी०।
३. तं हि——सी०।
४. पुरिसन्ति आदीसु—सी०।
५. अं म्हि—म०।
६. तं निवत्तनत्तं—म०।
७. अधीतं चेतं—सी०।
८. केन—म०।
९. पुरिसन्ति आदीसु—सी०।
१०. सवेय्य—म०।
११. तं निवत्तनत्थं—सी०।
१२. अंगहणं —सी०।
१३. यदि एवं—सी०।
१४. त्थे—म०।
१५. त्थे—म०।
१६. पुरिसन्ति आदीसु—सी०।
१७. अं गहणं—सी०।

"दीघं" (क. व्या. १५, २५) ति सुत्तस्सानुवत्तमानं क्वचिग्गहणं वा सद्देन विसदिसत्थं ति च, तुम्हाकमेव बचनं, तञ्च खो पुब्बेनापरं न घटीयती ति खमतु भवं, विनिच्छयमिदानि[1] बदाम, सरे क्वची ति एत्थ[2] च क्वचि सद्दो वात्थो तेन "पमादो मच्चुनो पद" न्त्यादीसु[3] "दीघं" (क. व्या. १५, २५); "रस्स"[4] (क. व्या. २६) न्त्यादीहि वुत्तविधिनिवारणत्थं। "सरा पकति ब्यञ्जने" (क. व्या. २३) ति सुत्तमारद्धं, "पुरिसो"[5] त्यादीसु पुरिसादिसद्दा सिवचने कते सिस्सोकारे[6] कते "वा परो असरूपा" (क. व्या. १३) त्यादीहि[7] लोपादिम्हि सम्पत्ते तन्निवारणत्थं[8] "सरलोपोमादेसप्पच्चयादिम्हि[9] सरलोपे तु पकती" (क. व्या. ८३) ति सुत्तमारद्धं "सरे क्वचि" (क. व्या. २४) ति एत्थ[10] हि असति पि क्वचिग्गहणे 'सरा सरे लोप' (क. व्या. १२) न्त्यादीनि[11] वत्वा म. ३५ वुत्तत्ता न सब्बत्थ सरा पकतिका होन्ती ति विञ्ञायति[12]। एवं सन्ते पि पुन क्वचिग्गहणकरणं "सरा पकति ब्यञ्जने" (क. व्या. २३) ति एवमादीनि विय पविट्ठपविट्ठट्ठाने नियतभावेन[13]

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१. निच्छयमिदानि—म०।
२. नत्थि—म०।
३. पदं ति आदीसु—सी०।
४. रस्सन्ति आदीहि—सी०।
५. पुरिसो ति आदीसु—सी०।
६. तिस्सोकारे—म०।
७. असरूपा ति आदीहि—सी०।
८. तं निवारणत्थं—सी०।
९. ......आदेस पच्चयादिम्हि—म०।
१०. ति—म०।
११. लोपन्ति आदीनि—सी०।
१२. ञायति—सी०।
१३. नियतसावेन—म०।

अप्पवत्तित्वा पविट्ठविसये पि अनियतो होती ति ञापनत्थं ति। ननु "पमादो मच्चुनो पद" न्तिदम्पि "सरलोपोमादेसपच्चयादीम्हि[1] सरलोपे तु पकती" (क. व्या. ८३) तिमिना व[2] वुत्तविधिना सिज्झती ति न न सक्का वत्तुं ति ? सक्का। युत्ति पन मग्गितब्बा। "स रलोपोमादेसपच्चयादिम्हि[3] तु पकती" (क व्या. ८३) ति अवत्वा पुन सरलोपे ति वचनं सरे लुत्ते सरलुत्तकारणायं विकारं सम्पत्तं परस्स, तं न होति। पकति येव होती ञापनत्थं। तेनेव 'मुत्ताहं[4] सब्बपासेहि, अट्ठोयं अट्ठ वा पुरे, एसोहं भगवन्तं सरणं गच्छामि, स्वाहं[5] विचरिस्सामी'त्यादीसु[6] अञ्ञापेक्खं कत्वा यं विकारं सम्पत्तं परस्स,[7] तं होति येव। कस्मा "पमादो मच्चुनो पद" न्तिदम्पि सरलोपोमादेसपच्चयादिम्हि[8] सरलोपे तु पकती" (क. व्या. ८३) तिमिना व[9] वुत्तविधिना सिज्झती ति न न सक्का वुत्तं ति यं वुत्तं, तं न सुन्दरं ? यं पन वुत्तं 'पमादो मच्चुना पद'न्त्यादीसु[11] "दीघं (क. व्या. १५, २५); रस्स" (क. व्या. २६) न्त्यादीहि वुत्तविधिनिवारणत्थं "सरा पकति ब्यञ्जने" (क व्या. २३) ति सुत्तमारद्धं ति, तं सुवुत्तं। "दीघं",

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१. लोपमादेसप्पच्चयादीम्हि—सी०।
२. पकती ति इमिना व—सी०।
३. लोपोमादेसप्पच्चयादिम्हि—सी०।
४. मुत्तोहं—सी०।
५. सोहं—सी०।
६. विचरिस्सामी ति आदीसु—सी०।
७. नत्थि—सी०।
८. ......मादेसप्पच्चयादिम्हि—सी०।
९. पकती ति इमिना व—सी०।
१०. पदं ति आदीसु—सी०।
११. रस्सन्ति आदीसु—सी०।

(क. व्या. १५, २५); रस्सं" (क. व्या. २६) ति[1] आदीनम्पि[1] वुत्तत्ता सति पि इमस्सा[2] सक्कट[3]-गन्थे[4] पविट्ठो, तत्थ नियतवसेनेव ञापनत्थञ्च आनगराखदिरवनन्त्यादीनि[5] विय सी. ३६ येभुय्येन पकतिभावविसयानं[6] बहुतादस्सनत्थञ्च विना क्वचिग्गहणेन[7] इदं[8] निद्दिट्ठन्ति दट्ठब्बं।

"मनो पुब्बङ्गमा धम्मा" त्यादीनि[9] उदाहरणानि। तेसं पन 'मनो पुब्बङ्गमा धम्मा; पमादो मच्चुनो पदं; तिण्णो पारङ्गतो अहू' ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा मनोसद्दे ओकारस्स "लोपञ्च तत्राकारो" (क. व्या २७) ति वा "रस्सं" (क. व्या. २६) ति वा, वुत्तविधिम्हि सम्पत्ते, तथा पमादो ति[10] एत्थ[10] ओकारस्स च तथा तिण्णे ति एत्थ ओकारस्स च पारङ्गतो[11] अहूति एत्थ "वा परो असरूपा" (क. व्या. १३) ति परसरस्स च[12] लोपे सम्पत्ते तं सब्बं बाधेत्वा इमिना पकतिभावं[13] कत्वा रूपसिद्धि वेदितब्बा।

१-१. रस्सन्त्यिवादीनम्मि—म०।
२. इमस्स—सी०।
३. सब्बत्थगत्थे—म०।
४. सत्थ—म०।
५. ......वनन्ति आदीनि—सी०।
६. पकतिसावविसयानं—म०।
७. क्वचिग्गहणे—म०।
८. नत्थि—सी०।
९. धम्माति आदीनि—सी०।
१०-१०. पमादोतित्थे—म०।
११. पारगतो—सी०।
१२. नत्थि—म०।
१३. पकतिसाव—म।

सुत्तं—२४. सरे क्वचि । १.३.२

सरा खो सरे परे क्वचि पकति रूपानि होन्ति ।

को इमं पठविं विजेस्सति ? क्वची ति कस्मा ?

अप्पस्सुतायं पुरिसो ।

"सरे क्वचि" ।

न्यासो—किमत्थमिदमुच्चते ? सरा खो सरे परे क्वचि पकतिरूपानि होन्ती ति ञापनत्थं । सरे ति एकं पदं, क्वची[1] ति एकं पदं ति द्विपदमिदं सुत्तं । अनन्तरसुत्ततो सराग्गहणस्स[2] पकतिग्गहणस्स चानुवत्तनतो[3] सरा खो सरे परे क्वचि पकतिरूपानि होन्तीत्यत्थो[4] । "सरा सरे लोपं" (क. व्या. १२) ति[5] आदीनि वत्वा वुत्तता क्वचिग्गहणेन विना पि इसस्सा नियतभावे[6] विञ्ञायमाने पि पुन क्वचिग्गहणकरणे पयोजनं पन न कत्थचि होती ति इदमेव ञापनत्थं[7] । अथ खो एकेकस्स रूपद्वयुप्पादनत्थं[8] म. ३६ ति, तं हेट्ठाव वुत्तं ।

को इमं पथविं विजेस्सती ति उदाहरणं । तस्स पन, को इमं ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा ओकारस्स "सरा सरे लोपं" ति लोपे सम्पत्ते तदपवादा "वमोदुदन्तानं" (क. व्या. १८) ति

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१. क्वचि ति—म० ।
२. सरागहणस्स—सी० ।
३. च अनुवत्तनतो—सी० ।
४. होन्ती ति अत्थो—सी० ।
५. लोपन्त्यादीनि—म० ।
६. नियतसावे—म० ।
७. ञानत्थं—म० ।
८. हेट्ठाड्ढ—सी० ।
९. विच्चेस्सती ति—म० ।

व कारे च सम्पत्ते अनन्तरसुत्तमधिकिच्चिमिना[1] पकतिभावं कत्वा रूपसिद्धि वेदितब्बा।

अप्पस्सुतायं ति किमुदाहरणं? तस्स पन अप्पस्सुतो—अयं ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा इमिना पकतिभावे[2] सम्पत्ते क्वचिग्गहणेनाकत्वा "सरा सरे लोपं" (क. व्या. १२) ति पुब्बसरस्स लोपं कत्वा "सरा सरे लोपं (क. व्या. १२); वा परो असरूपा (क. व्या. १३); क्वचासवण्णं लुत्ते" (क व्या. १४) त्याधिकिच्च[3] "दीघं" (क. व्या. १५, २५) परसरस्स दीघं कत्वा रूपसिद्धि वेदितब्बा।

सुत्तं—२५. दीघं। १.३.३

सरा खो ब्यञ्जने परे क्वचि दीघं पप्पोन्ति।

सम्मा धम्मं विपस्सतो, एवं गामे मुनी चरे, खन्ती परमं तपो तितिक्खा।

क्वची ति कस्मा? इध मोदति, पेच्च मोदति, पतिलियति, पतिहञ्ञति।

सी. ३७. "दीघं"।

न्यासो—किमत्थमिदमुच्चते? ब्यञ्जने परे पुब्बसरा क्वचि दीघं पप्पोन्ती ति ञापनत्थं। सरब्यञ्जनक्वचिग्गहणानं अनुवत्तनतो सरा खो ब्यञ्जने परे क्वचि दीघं पप्पोन्तीत्यत्थो[4]। अनन्तरे

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१. ......किच्च इमिना—सी०।

२. पकतिसावे—म०।

३. लुत्ते ति अधिकिच्च—सी०।

४. पप्पोन्ती ति अत्थो—सी०।

सति पि सरेग्गहणे ब्यञ्जनग्गहमेव[1] वत्तते मण्डूकगतिकायो[2] पि हि अधिकारा होन्ती ति तेसं पन[3] पभेदो[4] जिनवचनकप्पे वित्थारेन आविभविस्सति[5]। इह पन अनन्तरे वुत्तं सरेग्गहणं कस्मा नानुवत्तते[6] ति ? सरब्यञ्जनेसु सरा नं व पठमं निद्दिट्ठता सरनिस्सितविधिम्हि येव पठमं वत्तब्बे पि ब्यञ्जननिस्सितविधिनो व पठममुच्चारणं यथा "सरा सरे लोपं" ति पठमसुत्ते सरेग्गहणं कप्पपरियन्तं कत्वा वत्तते। एवमिहा[7] पि ब्यञ्जनग्गहणमनु-वत्तती[8] ति ञापनत्थं। तस्मा यं यत्थिच्छितं, तत्थ तं येव वत्तती[9] ति। ननु "सरे क्वची" (क. व्या. २४) ति इदं पठमं वत्वा इमस्मिं पच्छा वुत्ते इमस्सा पि अनियतभावो सिया। तस्मा तन्निवत्तनत्थं[10] पठमं वुत्तं ति सक्का मन्तुं ति ? सक्का। एवं सन्ते पि दीघरस्सेसु रस्सानं व[11] पठमं निद्दिट्ठत्ता रस्सविधिम्हि एव पठमं वत्तब्बे पि दीघविधिस्स पठमं करणं ब्यञ्जनग्गहणा-[12] नुवत्तनभावञापनत्थं तथा हि यदि इह पन सरेग्गहणमनु-वत्तेय्य सरे परे पुब्बो सरो दीघं पप्पोतीत्यत्थो[13] भवेय्य।

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१. ब्यञ्जने ग्गहणमेव—म०।
२. मण्डूकगतिका पि।
३. पाठो नत्थि—म०।
४. भेदो—सी०।
५. आविसविस्सति—म०।
६. नानवत्तते ति—म०।
७. एवमिधा—सी०।
८. ......ग्गहणपनुवत्तती ति—म०।
९. वत्तते इति—सी०।
१०. तं निवत्तनत्थं—सी०।
११. व—म०।
१२. ब्यञ्जने......—म०।
१३. पप्पोती ति अत्थो—सी०।

एवं[1] हि सति इदमेव अनज्झनीयं भवेय्य, पुब्बसरस्स परसरस्मिं ठिते दीघभावा यदि पन परसरस्मिं ठिते पि दीघो "पुब्बो च" (क. व्या. १६) इति परसरस्मिं लुत्ते पुब्बसरस्स दीघमेव अनज्झनीयं भवेय्या ति। ननु इमिना परसरस्मिं ठिते पुब्बसरदीघं[2] वुत्तता परसरस्मिं लुत्ते पि पुब्बसरस्स दीघं[3] होती ति ञापनत्थं वुत्तं ति सक्का मन्तुं ति ? न सक्का। इमिना पठमं दीघं कत्वा पच्छा परसरस्स लोपं कातुमसक्कुणेय्यत्ता[4]। तेन विञ्ञायति ब्यञ्जने म. ३७ परे इमिना दीघं विदधाती ति। यदि पन रस्सं ति पठमं वुत्तं भवेय्य, न वुत्तप्पकारं विञ्ञापेय्य। हेट्ठा तादिस्स विहितत्ता ति नन्वेवं सन्ते पि 'किंसूध वित्तं', 'सद्धीध वित्त' न्त्यादीसु[5] पुब्बपरसरेसु लुत्तेसु ब्यञ्जनपरत्ता इमिना व दीघं[6] सिज्झती ति सुत्तद्वयमनज्झनीयं ति[7] ? सच्चं सिज्झति सिद्धेसत्यारम्भो नियमाय होति पुब्बसरस्स परसरस्मिं लुत्ते येव दीघो होति। परसरस्स[8] च पुब्बसरस्मिं लुत्तेयेव दीघो होती ति तेन "क्वचादिमज्झुत्तरानं दीघरस्सा पच्चयेसु च"[9] (क. व्या. ४०५) इति आदीना पि[9] न होति तेनावोचुम्हा पुब्बसरस्स परसरस्मिं[10] ठिते दीघाभावा ति[11]।

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१. एवञ्चि—म०।
२. पुब्बसरस्स दीघं—म०।
३. दीघो—सी०।
४. कातुं असक्कुणेय्यत्ता—सी०।
५. वित्तन्ति आदीसु—सी०।
६. दीघो—सी०।
७. सुत्तद्वयं अनज्झनीयन्ति—सी०।
८. परस्स—सी०।
९-९. चात्यदीना पि—म०।
१०. परस्मिं सरस्मिं—सी०।
११. दीघाभावा—म०।

सम्माधम्मन्त्यादीनि[1] उदाहरणानि तेसं पन सम्मधम्मं[2] मुनो[3] चरे, खन्ति परमं ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा अनन्तरसुत्तद्वयमधिकिच्चिमिना[4] दीघं कत्वा रूपसिद्धि वेदितब्बा। सम्मति[5] हि अकारन्तो निपातो। मुनी ति मुन, ञाणेतिमस्स लद्धधातुसञ्ञादिस्स "मुनादीहि ची" (क. व्या. ६७१) ति इपच्चयन्तस्स इकारन्तं रूपं। खन्ती ति खमु सहनेतिमस्स लद्धधातुसञ्ञादिस्स खमनन्त्यत्थे[6] "इत्थियमतियवो वा" (क. व्या. सी. ३८ ५५५) तिप्पच्चयन्तस्स[7] "गमखनहनादीनं तुं तब्बादीसु ना"[8] (क. व्या. ५८८) ति म-कारे न-कारे कते इकारन्तं रूपं। किमुदाहरणानि सुविञ्ञेय्यानेव।

सुत्तं—२६. रस्सं। १.३.४

सरा खो ब्यञ्जने परे क्वचि रस्सं पप्पोन्ति।
भोवादि नाम सो होति, यथा भाव गुणेन सो।

क्वची ति कस्मा? सम्मासमाधि, सावित्तीछन्दसो मुखं, उपनीयति जीवितमप्पमायु।

"रस्सं"।

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१. सम्माधम्मन्ति आदीनि—सी०।
२. सब्बधम्मं—म०।
३. मुनि—म०।
४. ......मधिकिच्च इमिना—सी०।
५. सम्म इति—सी०।
६. खमनन्ति अत्थे—सी०।
७. वा ति पच्चयन्तस्स—म०।
८. न इति—सी०।

न्यासो—किमत्थमिदमुच्चते ? सरा खो ब्यञ्जने परे क्वचि रस्सं पप्पोन्ती ति ञापनत्थं। सरग्गहणस्सं च[1] ब्यञ्जनक्वचि-ग्गहणानञ्चानुवत्तनतो[2] सरा खो ब्यञ्जने परं क्वचि रस्सं पप्पोन्तीत्यत्थो[3]।

भोवादी[4] नाम सो होती[5] ति[5] आदीनि उदाहरणानि। तेसं पन भोवादो-नाम[6] सो, यथा भावो[7]—गुणेन सो ति छेदं कत्वा आदिसुत्तद्वयमधिकिच्चिमिना[8] रस्सं कत्वा रूपसिद्धि वेदितब्बा। "रस्सं" (क. व्या. २६) ति अनियमेन वुत्ते पि ठानासन्नवसेन तं[9] ई-कारादीनं ई-कारादयो व होन्ती ति दट्ठब्बं। एत्थ च वादि[10] भावी ति इमानि वद, वियत्तियं वाचायं। "हू, भू, सत्तायमिति[12] इमेसं द्विन्नं लद्धधातुसञ्ञादीनं वदनसीलो भवनसीलोत्यत्थे"[13] तस्सीलादिसु णीत्वावीचे" (क. व्या. ५३४) ति णीप्पच्चयन्तानं[14] हेट्ठा वुत्तनयेन कारितमिव कत्वा णम्हि लुत्ते[15] "असंयोगन्तस्स वुद्धि कारिते" (क. व्या ४८५) ति वुद्धिम्हि कते पच्छिमस्स

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१. नत्थि—सी०।

२. क्वचिग्गहणानञ्च अनुवत्तनतो—सी०।

३. पप्पोन्ती ति अत्थो—सी०।

४. सोवादी—म०।

५-५. होतीत्यादीनि—म०।

६. सोवादी—म०।

७ सावीगुणेन—म०।

८. आदिसुत्तद्वयमधिकिच्च इमिना—सी०।

९. पाठो नत्थि—म०।

१० सावीति—म०।

११. पाठो नत्थि—सी०।

१२. सत्तायन्ति—म०।

१३. भवनसीलो ति अत्थे—सी०।

१४. णीपच्चयन्तानं—म०।

१५. सुत्ते—म०।

"ओ अव सरे (क. व्या. ५१५); ए अय" (क. व्या. ५१६) ति अधिकिच्च[1] "ते आवाया कारिते" (क. व्या. ५१७) ति आवादेसे कते यथा पटिपाटिया रूपानि। किमुदाहरणानि सुविञ्ञेय्यानेव।

सुत्तं—२७. लोपञ्च तत्राकारो। १.३.५

सरा खो ब्यञ्जने परे क्वचि लोपं पप्पोन्ति। तत्र च लोपे कते अकारागमो होति।

स सीलवा, स पञ्ञवा, एस धम्मो सनन्तनो, स वे कासावमरहति, स मानकामो पि भवेय्य, स वे मुनी जातिभयं अदस्सि।

क्वची ति कस्मा? सो मुनि, एसो धम्मो पदिस्सति, न सो कासावमरहति।

"लोपञ्च तत्राकारो।"

न्यासो—किमत्थमिदमुच्चते? सरा खो ब्यञ्जने परे क्वचि लोपं पप्पोन्ति। तेसं लुत्तट्ठाने अ-कारागमो च होती ति ञापनत्थं। म. ३८ लोपं ति एकं पदं, चा ति एकं पदं, तत्र ति एकं पदं, अकारो ति एकं पदं ति चतुप्पदमिदं सुत्तं। सरग्गहणस्स च ब्यञ्जनक्वचिग्गहणानञ्चानुवत्तनतो सरा खो ब्यञ्जने परे क्वचि लोपं पप्पोन्ति। तेस लुत्तट्ठाने च अकारागमो होती ति अत्थो। चग्गहणं दुतियत्थं सम्पिण्डेति। कारग्गहणं पन अ-इति वुत्ते समानगतिकत्ता सी. ३९ गय्हमानाकारं निवत्तेति। "अक्खरेहि कारं" (क. व्या. ६०६) ति कारप्पच्चयो हि एकचत्तालीसक्खरेसु एकेकतो परो होति।

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1. अया ति अधिकिच्च—सी०; अयात्यधिकिच्च—म०।

"अक्खरापादयो एकचत्तालीसं" (क. व्या. २) ति एकेकस्स अक्खरसञ्ञाय वुत्तत्ता।

ससीलवात्यादीनि उदाहरणानि। तेसं पन सो सीलवा, सो—पञ्ञा, एसो—धम्मो, सो—वे कासावमरहति, सो—मानकामो, सो—वे मुनी ति छेदं ब्यञ्जनं वियोजेत्वा आदि सुत्तद्वयमधिकिच्चिमिना ओकारस्स लोपं कत्वा तस्स लुत्ते[1] ठाने[1] इमिनाव अकारागमं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। किमुदाहरणानि सुविञ्ञेयानेव।

सुत्तं—२८ परद्वेभावो ठाने। १.३.६

सरम्हा परस्स ब्यञ्जनस्स द्वे भावो होति ठाने।

इधप्पमादो पुरिसस्स जन्तुनो, पब्बज्जं कित्तयिस्सामि,

चातुद्दसी, पञ्चद्दसी, अभिक्कन्ततरो च पनीततरो च।

ठाने ति कस्मा? इध मोदति, पेच्च मोदति।

"परद्वेभावो ठाने।"

न्यासो—किमत्थमिदमुच्चते? सरम्हा परस्स ब्यजनस्स द्वेभावो होति युत्तट्ठाने ति ञापनत्थं। परद्वेभावो ति एकं पदं ठाने ति एकं पदं ति द्विपदमिदं सुत्तं। सरग्गहणस्स च[2] ब्यञ्जनेग्गहणस्स[3] चानुवत्तनतो[4] ब्यञ्जनम्हा परसरस्स[5] द्वित्ताभावतो च 'अत्था वसा विभत्तिविपरिणामेन' ति कत्वा परसद्दं दिस्वा सरासद्दस्स पञ्चम्यन्तवसेन सम्बन्धितब्बतो च ब्यञ्जनसद्दस्स

१-१. लुत्तठाने—म०।
२. पाठो नत्थि—सी०।
३. ब्यञ्जनग्गहणस्स—सी०।
४. अनुवत्तनतो—सी०।
५. परस्स सरस्स—सी०।

द्वित्तापेक्खं कत्वा छट्ठ्यन्तवसेन परसद्देन सम्बन्धितब्बतो च सरम्हा परस्स ब्यञ्जनस्स द्वेभावो होति ठानेत्यत्थो[1]। ठानसद्दो चेत्थ युत्तत्थवाचको।

इधप्पमादोत्यादीनि[2] उदाहरणानि। तेसं पन, इध—पमादो, प—बज्जं, चातु—दसी, पञ्च—दसी, अभि—कन्ततरो ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा आदिसुत्तद्वयमधिकिच्चिमिना[3] द्वेभावं कत्वा रूपसिद्धि वेदितब्बा। किमुदाहरणानि सुविञ्ञेय्यानेव।

सुत्तं—२९. वग्गे घोसाघोसानं ततियपठमा। १.३.७.

वग्गे खो पुब्बेसं ब्यञ्जनानं घोसाघोसभूतानं सरम्हा यथासङ्ख्यं ततियपठमक्खरा द्वेभावं गच्छति ठाने।

एसो वतज्झानफलो, यत्रट्ठितं नप्पसहेय्य मच्चु, सेले यथा पब्बतमुद्धनिट्ठितो चत्तारिट्ठानानि नरो पमत्तो।

ठाने ति कस्मा? इध चेतसो दळ्हं गण्हाति थामसा।

"वग्गे घोसाघोसानं ततियपठमा।"

न्यासो—किमत्थमिदमुच्चते? वग्गे घोसाघोसानं अत्तनो सी. ४० सरम्हा पुब्बभूता पुब्बसरम्हा परभूतानं द्वेभावे करीयमाने न तं सदिसा होन्ति। अथ खो वग्गे ततियपठमा ति ञापनत्थं। वग्गे ति

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१. ठाने ति अत्थो—सी०।

२. इधप्पमादो ति आदीनि—सी०।

३. ......धिकिच्च इमिना—सी०।

एकं पदं, घोसाघोसानं ति एकं पदं, ततियपठमा ति एकं पदं ति तिपदमिदं सुत्तं। "परद्वेभावो ठाने[1]" (क. व्या. २८) इतो द्वेभावग्गहणस्स च[2] ठानग्गहणस्स चानुवत्तनतो वग्गे घोसाघोसानं वग्गे ततियपठमा यथा सङ्ख्यं द्वेभावं गच्छन्ति ठानेत्यत्थो[4]।

म. ३६ एत्थ च वग्गे ति घोसासोसानमवग्गपटिक्खेपनत्तं। घोसाघोसानं ति ततियपठमा ति वुत्तानं ठानं नियमेति। इदञ्हि[6] न[7] नासम्पत्तं[7] विदधाति। अथ खो पुब्बसुत्तेनेव सम्पत्तं नियमेति। एत्थ च वग्गे घोसाघोसानं ति वत्वा वग्गे ततियपठमा ति अवुत्ते पि वग्गेयेव ततियपठमा होन्ती ति गहेतब्बं पुब्बवग्गे[8] सद्दस्सेवुभयेपेक्खत्ता[8]। वग्गसद्दो हि घोसाघोसानं वुत्ते नियमेति ततियपठमा ति वुत्ते, च वग्गघोसाघोसानं ति लहुकं कत्वा अवत्वा वग्गे घोसाघोसानं ति गरुकं कत्वा वचनम्पि[10] हि "नामानं समासो युत्तत्थो" (क. व्या. ३१८) ति वुत्तसमासकरणमुखे[11] नियमस्स युत्तत्थत्ता[12] असमत्थतादस्सनत्थं[13]। कस्मा पनिदं अयुत्तत्थं असमत्थं होती ति ? सापेक्खत्ता। यो हि अत्तना अपेक्खितब्बमेव अनपेक्खित्वा अञ्ञम्पि अपेक्खति

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१. ठाने ति—सी०।
२. पाठो नत्थि—सी०।
३. ठानेग्गहणस्स—म०।
४. ठाने ति अत्थो -सी०।
५. घोसाघोसानं अवग्गपटिक्खेपनत्तं—सी०।
६. इदं हि—सी०।
७-७. न सम्पत्तं—म०।
८-८. पुब्बे वग्गसद्दस्सेवुभयेपेक्खत्ता—सी०।
९. वग्गे सद्दो—म०।
१०. वचनं पि—सी०।
११. समासाकरणमुखे – म०।
१२. अयुत्तत्थत्ता—सी०।
१३. असमत्थत......—सी०।

यो च अञ्ञमञ्ञानपेक्खो, सो[1] अयुत्तत्थो असमत्थो नाम। 'देवदत्तस्स कण्हा दन्ता, सुत्तं देवदत्तेन बद्धो[2] यञ्ञदत्तो-[3] त्यादी ति विय एवं वग्गे ति वचनस्सोभयापेक्खत्ता[4] दुतिया-[5] वग्गगहणेन विना पि ततियपठमानं नियमो होती ति। एत्थ च असुकस्मिं वग्गे घोसाघोसानं असुकस्मिं वग्गे ततियपठमा ति नियमाभावे पि ठानासन्नवसेन नियमो वेदितब्बा[6]।

एसो[7] वतज्झानफलो ति[8] आदीनि उदाहरणानि तेसं पन एसो[9] वत—झानफलो, यत्र—ठितं, पब्बतमुद्धनि—ठितो,[10] चत्तारि[11] ठानानी ति नरो[12] परमत्थो[12] छेदं कत्वा "परद्वेभावो ठाने" (क. व्या. २८) ति द्वेभावेन सदिसे सम्पत्ते इमिना यथानुरूपेन ततियपठमं कत्वा रूपसिद्धि वेदितब्बा। किमुदाहरणानि सुविञ्ञेय्यानेव।

समत्तो
सन्धिप्पकरणे
ततियो परिच्छेदो॥
॥ २. ३. ॥

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१. एसो—सी०।
२. वन्धो—म०।
३. यञ्ञदत्तो ति आदीनि—सी०।
४. वचनस्सोतयापेक्खत्ता—म०।
५. दुतियवग्गे गहणेन—म०।
६. वेदितब्बो—सी०।
७-७. एसेवचज्झानफलोत्यादीनि—म०।
८. एसे—म०।
९. वच झानफलो—म०।
१०. मुद्धनि—सी।
११. चत्तानि—म०।
१२-१२. पाठो नत्थि—सी०।

चतुत्थो परिच्छेदो

सुत्तं—३०. अं ब्यञ्जने निग्गहीतं । १.४.१

निग्गहीतं खो ब्यञ्जने परे अं इति होती ।
एवं वुत्ते, तं साधु ति पटिस्सुणित्वा ।

"अं ब्यञ्जने निग्गहीतं ।"

न्यासो—किमत्थमिदमुच्चते ? निग्गहीतङ्खो[1] ब्यञ्जने परे अं इति[2] होती ति ञापनत्थं । अं इति एकं पदं, ब्यञ्जने ति एकं पदं, निग्गहीतं ति एकं पदं ति तिपदमिदं सुत्तं । निग्गहीतङ्खो[3] ब्यञ्जने परे अं इति होतीत्यत्थो[4] । ब्यञ्जनसद्दस्स च निग्गहीत-सद्दस्स च विग्गहो हेट्ठा वुत्तो व ।

सी. ४१ एवं वुत्ते तं साधू ति[5] इमानि[6] उदाहरणानि । तेसं पन, एवं वुत्ते, तं साधू[7] ति छेदं कत्वा इमिना निग्गहीतस्स ब्यञ्जने

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१. निग्गहीतं खो—सी० ।
२. नत्थि—सी० ।
३. निग्गहीतं खो—सी० ।
४. होती ति अत्थो—सी० ।
५. सामू ति—म० ।
६. नत्थि—सी० ।
७. सामू ति—म० ।

परे अमादेसं[1] कत्वा "सरलोपोमादेसप्पच्चयादिम्हि[2] सरलोपे तु[3] पकती" (क. व्या. ८३) ति पुब्बसरस्स लोपं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा ।

"ननु पुब्बरूपतो रूपन्तराभावा"[4] निरत्थकं विय दिस्सती ति ? न निरत्थकं । पयोजनन्तरसम्भवतो, असति हि इमस्मिं ब्यञ्जने परे कत्थचि निग्गहीतं वग्गन्तमापज्जेय्य । कत्थचि म. ४० "ब्यञ्जने चे" (क. या. ३९) ति लोपमापज्जेय्य । कत्थचि "एहेञ्ञं" (क. व्या. ३२) ति[5] कारमापज्जेय्य । न कदाचि पि केचि पयोगा इमेहि विनिम्मुत्ता[6] नाम[6] सियुं ति । तं निवत्तेत्वा कत्थचि एवं वुत्तेत्यादीनियेव होती ति ञापनत्थमिदं वुत्तं ति । ननु वाग्गहणेनेव इच्छितब्बप्पयोगा[7] सिज्झन्ती ति ? न सिज्झन्ति वाग्गहणेनेकस्स रूपद्वयसम्भवतो ति । ननु निग्गहीतस्स अमादेसे कते पि आदेसगतस्स बिन्दुनो पि वुत्तविधानेन भवितब्बं ति ? न भवितब्बं । कस्मा ? यदि पन अमादेसे कते पि वुत्तविधानं भवेय्य, इदमेव अनज्झनीयं भवेय्य । रूपान्तराभावा अधीतञ्चेदं,[8] तेन ञायति न वुत्तविधानं होती ति । अञ्ञत्था पि च दिस्सति पञ्चसु पञ्चन्नं पञ्चहीत्यादिसु[9] पञ्चसद्दा वुत्तनयेन स्वादिम्हि कते "योस कतनिकारलोपेसु दीघं" (क. व्या. ८८) त्यधिकिच्च[10] "सुनं हिसु

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१. अं आदेसं—सी० ।
२. ······मादेसपच्चयादिम्हि—म० ।
३. खु—म० ।
४. रूपन्तरासवा—म० ।
५. एहेञन्ति—म० ।
६-६. विनिमुत्ता नम—म० ।
७. इच्छितप्पयोगा—सी० ।
८. अधिकञ्चिदं—सी० ।
९. पञ्चहीत्यादीसु—म० ।
१०. दीघन्त्यधिकिच्च—म० ।

चे" (क. ब्या. ८६) ति स्वादीसु पुब्बसस्स[1] दीघे सम्पत्ते "सुनं सु चे" (क ब्या. ८६) त्यधिकिच्च[2] "पञ्चादीनमत्तं (क. ब्या. ६०) ति पञ्चसद्दस्सन्तस्स अत्थे[3] कते पुन तस्सा[4] पि अकारत्ता "दीघं" ति सम्पत्ते सुत्तोपदेसस्स सामत्था व दीघमकत्वा पञ्चसु पञ्चन्नं पञ्चहित्यातीसु रूपसिद्धि वेदितब्बा। तस्मा युत्तविधानं नेव होतीत्यावगन्तब्बं ति।

सुत्तं—३१. वग्गन्तं वा वग्गे। १.४.२

वग्गभूते ब्यञ्जने परे निग्गहीतं खो वग्गन्तं वा पप्पोति।

तन्निब्बुतं, धम्मञ्चरे सुचरितं, न नं दुच्चरितञ्चरे, चिरम्पवासिं पुरिसं, सन्तन्तस्स मनं होति, तङ्कारूणिकं एवङ्खो भिक्खवे सिक्खितब्बं। वाग्गहणेन निग्गहीतं खो लकारादेसो होति। पुग्गलं।

वा ति कस्मा? न तं कम्मं कतं साधु।

"वग्गन्तं वा वग्गे।"

न्यासो—किमत्थमिदमुच्चते? वग्गभूते ब्यञ्जने परे निग्गहीतङ्खो वग्गन्तं वा पप्पोती ति ञापनत्थं। वग्गन्तं ति एकं पदं, वा ति एकं पदं, वग्गे ति एकं पदं ति तिपदमिदं सुत्तं। सा. ४२ निग्गहीतब्यञ्जनग्गहणानं[5] अनुवत्तनतो[6] वग्गभूते ब्यञ्जने परे

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१. पुब्बाकासस्स—म०।
२. चे ति—सी०।
३. अत्ते—सी०।
४. तस्स—सी०।
५. निग्गहीतब्यञ्जनेग्गहणानं—म०।
६. अनवत्तनतो—म०।

निग्गहीतं वग्गन्तं विकप्पेन पप्पोतीत्यत्थो[1]। वग्गस्स अन्तो वग्गन्तो। तं वग्गन्तं के ते? ङ, ञ, ण, न, मा ति। किञ्चा पि ते अनप्पका तेसं[2] पन वग्गन्तसभावानतिक्कन्तत्ता अनियमेत्वा एकस्सेवुच्चारणमुखेन अनवसेसेत्वा ते सब्बे व वुत्ता ति दट्ठब्बा। एत्थ च असुकस्मिं वग्गे असुकवग्गन्तमापज्जती ति[3] नियमाभावा[4] सब्बस्मिं वग्गे सब्बे व वग्गन्ता कस्मा न पापुणन्ती ति? पठम-वग्गसद्दोपातत्ता। 'सद्दाधिको[5] अत्थाधिको होती ति तस्मिं वग्गे तस्स तस्स वग्गस्सन्तमापज्जती ति अत्थावबोधो होती ति। कस्मा पन सो अधिको होती ति? वग्गन्तं[6] वा ति हि वुत्तेयेव वग्गे निग्गहीतमन्तं पप्पोती ति च वग्गस्स अन्तो ति च अत्थो भवेय्य। अन्तसद्दस्स सापेक्खत्ता। तस्मा यथा पन "वग्गे घोसाघोसानं ततियपठमा" (क. व्या. २९) ति, एत्थ हि वग्गे घोसाघोसानं ततियपठमक्खरा द्वे-भावं गच्छन्ती ति वुत्ते पि वग्गस्स ततिय-पठमसद्दानं सापेक्खत्ता अञ्ञस्स च अपेक्खितब्बस्साभावा, एवमिहापी ति[7]। यद्येवं[8] यथा पन तत्थ असुकस्मिं[9] वग्गे घोसा-घोसानं असुकस्से व वग्गस्स ततियपठमक्खरा ति नियमाभावे पि म. ४१ यस्मिं वग्गे घोसा घोसानं द्वे भावो होति तस्मिं[10] येव वग्गे ततियपठमक्खरा होन्ति। एवमिहापी[11] ति अलं वग्गग्गहणेना ति। तन्न। तत्थ पन ठानासन्नवसेन एवं होति।

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१. पप्पोती ति अत्थो—सी०।
२. ते--सी०।
३. असुत......म०।
४. नियमासावा—म०।
५ सद्धाधिका अत्थाधिका—म०।
६. वग्गेन्त—म०।
७. एवमिहा पि ति—म०।
८. यदि एवं—सी०।
९. असकस्मि—म०।
१०. तस्मिञ्ञेव—सी०।
११. एवमिहा पि हि—सी०।

इह पन सब्बेसम्पि निग्गहीतस्सापज्जनतो एवं कतं ति दट्ठब्बं। ननु वग्गन्तं वा ति वुत्ते पि वग्गे ति युं वुत्तं,[1] तमेव अन्तसद्दो अपेक्खती ति सिद्धो वायमत्थो ति? तन्न। वग्गसद्दस्स[2] पन वग्गपरियापन्नक्खरवाचकत्ता क-कारे परे ख-कारो। तस्मिम्पि ग-कारो ति इमिना नयेन भवितब्बं ति। तं[3] निवत्तेत्वा[3] वग्गन्तग्गहणत्थं पठमवग्गग्गहणं[4] कतं ति। यदि पन तदत्थं सिया, कथं पुब्बे वुत्ताकारसाधको सिया, नाधिकत्ता ति? अनधिकं होतु। तं पन ञापकाय सिज्झति। तथा हि; ब्याख्यानतो विसेसप्पटिपत्ति[5]। न हि सन्देहाकारलक्खणं, इमानेत्थ ञापकानि। "यं करोति[6] तं कम्मं[6] (क. व्या. २८२); तुय्हं[7] मय्हं च[7] (क. व्या. १४२); हन्त्यादीनण्णु को (क. व्या. ५३८); योनन्नि नपुंसकेहि; (क. व्या. २१७) ततो नमम्पतिम्हा लुत्ते च समासे" (क. व्या. ७७) इच्चेवमादीनि।

तन्निब्बुतन्त्यादीनि[8] उदाहरणानि। तेसं पन तं—निब्बुत्तं,[9] धम्मं—चरे[10], सुचरितं—चरे,[11] चिरं—पवासिं[12] पुरिसं,

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१. वत्तं—म०।

२. वग्गे सद्दस्स—म०।

३-३. तन्निवत्तेत्वा—सी०।

४. वग्गन्तग्गहणं—सी।

५. विसेसपटिपत्ति—सी०।

६-६. यदकरोति तङ्कम्मं—म।

७-७. तुय्हम्मतुय्हञ्च—म०।

८. तन्निच्चुतन्त्यादिनी—म०।

९. त-न्निच्चुतं—म०।

१०. धच्च-चरे—म०।

११. पाठो नत्थि—सी०।

१२. चिरं-पबासि—म०।

सन्तं—तस्स मनं होति, तं—कारूणिकं[1], एवं—खो ति छेदं कत्वा आदिसुत्तमधिकिच्चिमिना[2] निग्गहीतस्स वग्गन्तं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

किमुदाहरणस्स पन पुं-सद्दूपपदस्स गमु-सप्प, गतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स पुं वुच्चति निरयो। तत्थ गच्छती- सी, ४३ त्यत्थे "क्विचे" (क. व्या. ५३२) ति क्विप्पच्चयं[3] कत्वा "धात्वन्तस्स लोपो क्विम्ही" (क. व्या. ६१७) ति अन्तलोपं कत्वा पुं-सद्दन्तस्स वग्गब्यञ्जनस्मिं[4]" "निग्गहीतञ्च (क. व्या. ३७, ४६८); क्वचि लोपं" (क. व्या. ३८) ति[5] अधिकिच्च[5] "ब्यञ्जने चे" (क. व्या ३९)ति निग्गहीतस्स लोपं कत्वा "परद्वेभावो ठाने" (क. व्या. २८)ति ग-कारस्स द्वेभावं कत्वा "क्वि लोपो चे" (क. व्या. ६४१)ति क्विम्हि लुत्ते "तद्धितसमासकितका नामं वा तवेतूनादीसु चे" (क. व्या. ६०१) ति नाममिव कत्वा पुग्गलसद्दा[6] कम्मवच-निच्छायं अम्हि कते "मदा सरे (क. व्या. ३४); यवमदनतरळा चागमा (क. व्या. ३५); क्वचि ओ ब्यञ्जने (क. व्या. ३६)" त्यधिकिच्च "निग्गहीतञ्चे" (क. व्या. ३७, ४६८) ति सरे परे निग्गहीतागमं कत्वा इध वाग्गहणेन तस्स ल-कारं कत्वा रूपसिद्धि वेदितब्बा।

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१. तं-कारूणियं—म०।

२. आदिसुत्तमधिकिच्च इमिना—सी०।

३. त्विपच्चयं—म०।

४. गब्यञ्जनस्मि—म०।

५-५. लोपन्ति अधिकिच्च—सी०।

६. पुग्गसद्दा—सी०।
पुग्गलसद्दो पालियञ्चेव अभिधानप्पदीपिकायञ्च दिस्सति। अयं पुग्गसद्दतो—अं विभित्तिम्हि परे निग्गहितागमो चेव तस्स लकारादेसो च रूपसिद्धि आदिसु आगतनयेहि न संसन्दति। कत्थचि वुत्तियं पुल्लिङ्गन्ति दिस्सति।

"ननु विना पि वा सद्देन अधिप्पेतत्थे सिद्धे "सद्दाधिको[1] अत्थाधिको होती" ति कत्वा ईदिसत्थावगमो होति ? इध पन विकप्पनत्थं येवाधीतं ति। सच्चं; वुच्चते। इमस्मिं पन कप्पे वाग्गहणद्वयमत्थि। इध च, "परो वा सरो" (क. व्या. ४०) ति एत्थ च। उभयत्थ पन वाग्गहणमकत्वा इमस्मिं "परो वा सरो" ति[2] इमस्सानन्तरे येव वुत्ते इध असति पि वाग्गहणे विकप्पनत्थो सिज्झति। एवं सिद्धे सत्यारम्भो ञापकाय होती ति। म. ४२ निग्गहीतस्स अवग्गस्मिम्पि परे अवग्गम्पि[3] होती ति। तेन वुत्तं वाग्गहणेन निग्गहीतङ्गो ल-कारादेसो होती ति। एत्थ च ल-कारादेसोतिदं ल-कारो यस्स सो लकारादेसो ति बहुब्बीहि-वसेन वुत्तं ति दट्ठब्बं। अञ्ञथा अत्थस्सेवागमकत्ता (क. व्या. ३२) ति ननु च "एहेञ्ञं"[4] ति आदीनं[4] निच्चभावविवज्जन-त्थम्पि वाग्गहणं कातब्बमेवा ति ? तन्न। "परो वा सरो"-त्यादीनं "अं ब्यञ्जने निग्गहीतं" (क. व्या. ३०) तिमस्सानन्तर-वचने दोसाभावा ति नन्वेवं सन्ते पि लोपग्गहणस्साभावा इमेसं निरत्थकभावो[5] आपज्जती ति ? नापज्जति। "अं ब्यञ्जने निग्गहीतं (क. या. ३०); परो वा सरो" (क. व्या. ४०) ति इमेसमन्तरे "क्वचि लोपं[6]" (क. व्या. ३९) तिमस्स[6] वचने दोसाभावा ति। नन्वेवं सन्ते (क. व्या. ३८) पि "क्वचि लोपं" तिमस्स[7] ब्यञ्जने परे निग्गहीतं क्वचि लोपं पप्पोतीत्यत्थो[8]

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१. सद्दाधिका—म०।
२. भि—म०।
३-३. अवग्गन्ते पि—सी०।
४. एहेञ्ञन्त्यादीनं—म०।
५. निरत्थकभावे—म०।
६-६. लोपन्ति इमस्स—सी०।
७. लोपन्ति इमस्स—सी०।
८. पब्बोतीत्यत्थो—म०।

सिया ति। सच्चं, सिया। ननु "ब्यञ्जने चे" (क. या. ३९) तिदमेव[1] वुत्तं ति ? सच्चं, वुत्तं । तं पन पयोजनाभावा[2] अवत्वा इमस्सानन्तरं सरे चे[3]- ति वत्तब्बं। एवं "अं ब्यञ्जने निग्गहीतं (क. व्या, ३०); क्वचि लोपं (क. व्या. ३८); सये च[4] (क. व्या. ३३), परो वा सरो (क. व्या. ३८); ब्यञ्जनो च विसञ्ञोगो (क. व्या. ४१); वग्गन्तं वा वग्गे" (क. व्या. ३१) ति इमिनानुक्कमेन "निग्गहीतञ्चे"[5] (क. व्या. ३७, ४६८) तिदम्पि कप्पपरियन्तं कत्वा सक्का वत्तुं। यथा यथा वा पन वुच्चमाने अधिप्पेतत्थानूनञ्च होति गन्थलहुता च, तथा तथा व वत्तब्बं ति। एवं अधिप्पेतत्थे सिद्धे पि यतो इध वाग्गहणं कतं, तं दस्सेन्तो आह वाग्गहणेन निग्गहीतन्त्यादि[6] । एवं इमिना ताव[7] सी.४४ वाग्गहणस्स पुन[8] गहणे[8] पयोजनं दस्सेत्वा पुन तस्सेव विकप्पत्थ-वाचकत्ता तप्फलं दस्सेन्तो वा ति, कस्मा ? "न तं कम्मं कतं साधु"त्याह। तस्स पन न तं कम्मं ति छेदं कत्वा वाग्गहणेन वग्गन्तमकत्वा "अं ब्यञ्जने निग्गहीतं" (क. व्या. ३०) ति वुत्तविधिं कत्वा रूपसिद्धि वेदितब्बा ।

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१. चे ति इदमेव—सी० ।

२. पयोजनासावा—म० ।

३. सये ति—म० ।

४. म—म० ।

५. निग्गहीतं चेदम्पि—सी० ।

६. निग्गहीतं ति आदि—सी० ।

७. साव—म० ।

८-८. पुनग्गहणे—सी० ।

सुत्तं—३२. एहेञ्ञं । १.४.३

एकारे हकारे च परे निग्गहीतं खो ञकारं पप्पोति वा ।

पच्चत्तञ्ञेव परिनिब्बायिस्सामि, तञ्ञेवेत्थ पटिपुच्छिस्सामि, एवञ्हि वो भिक्खवे सिक्खितब्बं, तञ्हि तस्स मुसा होति ।

वा ति कस्मा ? एवमेतं अभिञ्ञाय, एवं होति सुभासितं ।

"एहेञ्ञं[1] ।"

न्यासो—किमत्थमिदमुच्चते? एकारहकारे[2] परे निग्गहीतञ्चो[3] विकप्पेन ञकारं पप्पोती ति ञापनत्थं । एहे ति एकं पदं, ञं ति एकं पदं ति द्विपदमिदं सुत्तं । निग्गहीतग्गहणस्स वाग्गहणस्स चानुवत्तनतो एकारहकारे परे निग्गहीतं विकप्पेन ञकारं पप्पोतीत्यत्थो[4] । ऐ च, हो च एहं । तस्मि एहे द्वन्द्वविसयो विग्गहो । एत्थ पन द्वन्द्वसमासे कते "सो नपुंसकलिङ्गो (क. व्या. ३२२); द्विगुस्सेकत्तं"[5] (क. व्या. ३२३) ति अधिकिच्च[5] "तथा द्वन्द्वे पाणितूरिययोग्गसेनङ्गखुद्दजन्तुकविविधविरुद्धविसभागत्थादीनञ्चे"[6] (क. व्या, ३२४) ति एकत्तञ्च नपुंसकलिङ्गत्तञ्च कातब्बं ।

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१. एहेञं—म० ।
२. एकारसकारे—म० ।
३. निग्गहीतं खो—सी० ।
४. पप्पोती ति अत्थो—सी० ।
५-५. द्विगुस्सेकत्तन्त्यधिकिच्च—म० ।
६. ....जन्तुक..... म० ।
७. ......लिङ्गञ्च—सी० ।

ग्रमेहेति वत्तब्बे[1] अवत्वा एहेग्नं ति वचनं ग्रो च ग्रमा ति द्वन्द्वसमासं कत्वा दुतियाबहुवचनं कत्वा "योनं[2] नि[2] नपुंसकेही" (क. व्या. २१७)ति तस्स नि-आदेसं कत्वा "अतो नेना" (क. व्या. १०३) ति वत्तमाने सब्बयोनिनमा[3] ए" (क. व्या. २१०) ति तस्सेकारं[4] कत्वा वुत्तं ति मन्त्वा निग्गहीतञ्ह्वो[5] ह-कारे परे ग्रकारमकारे पप्पोती ति पि अत्थं गण्हेय्युं[6] ति तन्निवत्तनत्थं।

म. ४३

पच्चत्तञ्ञेवा ति[7] आदीनि[7] उदाहरणानि। तेसं पन, पच्चत्तं—एव, तं—एव, एवं—हि वो, तं—हि तस्सा ति छेदं कत्वा अनन्तरसुत्तद्वयमधिकिच्चमिना[8] एकारहकारे परे निग्गहीतस्स ञ-कारं कत्वा तस्स "परद्वेभावो ठाने" (क. व्या. २८) ति द्वेभावञ्च[9] कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

एवमेतन्त्यादीनि[10] किमुदाहरणानि ? तेसं पन, एवं—एव[11] —एवं—होती ति छेदं कत्वा सति पि परस्मिं एकारहकारे वाग्गहणेन इमिना निग्गहीतस्स ञ-कारमकत्वा[12] पुब्बरूपे

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१. पाठो नत्थि—सी०।
२-२. योनन्नि—सी०।
३. सब्बयोनीनाम ए—म०।
४. तस्सेकरं—म०।
५. निग्गहीतं खो—सी०।
६. गण्हेय्या ति—सी०, गण्हेय्युन्ति—म०।
७-७. पच्चत्तञ्ञेवात्यादीनि—म०।
८. ....किच्च इमिना—सी०।
९. द्वेभावं च—सी०।
१०. एवमेतन्ति आदीनि—सी०।
११. एवं—एतं— म०।
१२. ञकारं अकत्वा—सी०।

निग्गहीतस्स "अं ब्यञ्जने निग्गहीतं (क. व्या. ३०); वग्गन्तं वा वग्गे" (क. व्या. ३१) त्याधिकिच्च[1] "मदा सरे" (क. व्या. ३४)ति मकारं कत्वा इतरस्मिम्पि[2] निग्गहीतस्स "अं ब्यञ्जने निग्गहीतं" (क. व्या. ३०) ति वुत्तविधानं कत्वा रूपसिद्धि वेदितब्बा।

सी. ४५ **सुत्तं—३३. सये च। १.४.४**

निग्गहीतं खो यकारे परे यकारेन ञ-कारं पप्पोति वा।

सञ्ञोगो, सञ्ञुत्तं।

वा ति कस्मा? संयोगो संयुत्तं।

"सये च।"

न्यासो—किमत्थमिदमुच्चते? य-कारे परे निग्गहीतं तेन सह विकप्पेन ञ-कारं पप्पोती ति ञापनत्थं। सह इति एकं पदं, ये इति एकं पदं, चा ति एकं पदं ति तिपदमिदं सुत्तं। निग्गहीत-ग्गहणस्स वाग्गहणस्स ञकारग्गहणस्स चानुवत्तनतो य-कारे परे निग्गहीतं सह य-कारेन विकप्पेन ञ-कारं पप्पोतीत्यत्थो[3]। अनन्तरेन सहेवेतं एकयोगाकरणं इमिना सनिमित्तस्साधिप्पेतत्ता[4]ति दट्ठब्बं। इध पन सह-सद्दस्स सोदकन्त्यादीसु[5] विय "ववचादि-मज्झुत्तरानं दीधरस्साप्पच्चयेसु[6] चा" (क. व्या. ४०५) ति[7]

१. वग्गे ति अधिकिच्च—सी०।
२. इतरस्मि—म०।
३. पप्पोती ति अत्थो—सी०।
४. सनिमित्तस्स अधिपेतत्तानि—सी०।
५. सोदकन्ति आदीसु—सी०।
६. दीधरस्सापच्चयेसु—म०।
७. चा ति अधिकिच्च—म०, चात्यधिकिच्च—सी०।

अधिकिच्च "तेसु बुद्धिलोपागमविकारविपरितादेसा च" (क. व्या. ४०६) ति वा; "पच्चयादनिट्ठा[1] निपातना सिज्झन्ती" (क. व्या. ५७३) ति वा[2] सादेसं कत्वा "सह ये चा" ति वत्तब्बे "सये चा" (क. व्या. ३३) ति वुत्तं ति दट्ठब्बं, आह न सह य-कारेना ति।

सञ्ञोगो, सञ्ञुत्तन्त्यादीनि[3] उदाहरणानि। तेसं पन, सं—योगो, सं—युत्तं ति छेदं कत्वा "अं ब्यञ्जने निग्गहीतं (क. व्या. ३०); वग्गन्तं वा वग्गे (क. व्या ३१); एहेञ्ञं[4] (क. व्या. ३२)" ति अधिकिच्च[4] "सये चा" ति सह य-कारेन निग्गहीतस्स ञ-कारं कत्वा "परद्वेभावो ठाने" (क. व्या. २८)ति तस्स[5] द्वेभावं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। किमुदाहरणानि सुविञ्ञेय्यानेव।

चग्गहणं अकारग्गहणानुकड्ढनत्थं[6] नन्वनन्तरे[7] वुत्तत्ता वत्तते ति? वत्तते। एवं सन्ते पि किमुत्तरत्रा पि वत्तते ति सन्देहो जायेय्य। तस्मा तन्निवत्तनत्थं[8] "चानुकड्ढितम्हि[9] उत्तरत्रनानुवत्तती ति। ननु कारियं दिस्वा कारियं निवत्तते तथा निमित्तकारिनो दिस्वा निमित्तकारिनो ति? सच्चं। एवं सन्ते पि यथा "अवम्हि[10] चा" (क. व्या. ७५) ति एत्थ अवादेसङ्ख्याते

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१. पच्चयादनिना—म०।
२. नत्थि—म०।
३. सञ्ञुत्तन्ति आदीनि—सी०।
४-४. एहेञ्ञन्त्याधिकिच्च—म०।
५. कतस्स—म०।
६. आकारग्गहणानुकड्ढनत्तं—म०।
७. नन्वनन्तरवुत्तत—सी०।
८. तं निवत्तनत्थं—सी०।
९. चानुकडितं हि—सी०।
१०. अवं म्हि—म०।

कारिये विज्जमाने पि हेट्ठा "गा वसे" (क. व्या. ७३) ति एत्थ
म. ४४ वुत्तवादेसञ्च वत्तते । एवमिहापी ति सन्देहो जायेय्या ति
तन्निवत्तनत्थं । ननु तत्थ चग्गहणेनानुवत्तती[1] ति ? न तदत्थं ।
तत्थ चग्गहणं अथ खो अञ्ञेसु पि विभत्तीसु[2] अवादेसो होती ति
ञापनत्थं आह च चग्गहणेन सादिसेसेसु पुब्बुन्तवचनेसु अवादेसो
होती ति ।

सुत्तं—३४. मदा सरे । १.४.५

निग्गहीतस्स खो सरे परे मकारदकारादेसो होन्ति वा ।

तमहं ब्रूमि ब्राह्मणं, एतदवोच सत्था ।
वा ति कस्मा ? अक्कोच्छि मं अवधि मं अहासि मे ।
सी. ४६ "मदा सरे ।"

न्यासो—किमत्थमिदमुच्चते ? निग्गहीतस्स खो सरे परे
म-कारदकारादेसा होन्ति विकप्पेन[3] ति ञापनत्थं । मदा ति एकं
पदं, सरे ति एकं पदं ति द्विपदमिदं सुत्तं । मो च, दो च मदा ति
द्वन्दसमासं कत्वा पठमाबहुवचनेन मदा ति निद्दिट्ठत्ता "अं ब्यञ्जने
निग्गहीतं (क. व्या. ३०) ति इतो वत्तमानं निग्गहीतग्गहणं
छट्ठयन्तवसेन वत्तते । 'अत्थवसा विभत्तिविपरिणामो' ति; कत्वा
वाग्गहणञ्च वत्तते । तेन निग्गहीतस्स सरे परे मकारदकारादेसा
होन्ति वात्यत्थो[4] ।

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१. चग्गहणेनामुवत्तते इति—सी० ।
२. विसत्तीसु—म० ।
३. वा ति—सी० ।
४. पाठो नत्थि—सी० ।
५ वा ति अत्थो ।

तमहं, एतदवोचा ति उदाहरणानि। तेसं पन, तं—अहं, एतं—अवोचा ति छेदं कत्वा आदिसुत्तद्वयमधिकिच्चिमिना[1] निग्गहीतस्स मकारदकारादेसं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। नन्वेत्थ वाग्गहणफलं न वत्तब्बं? अवुत्ते पि सिज्झनतो। तथा हि;[2] "क्वचि[3] लोपं" ति सरे परे निग्गहीतस्स लोपं[4] वुत्तं[5]। तेन ञायति न सब्बत्थ सरे परे निग्गहीतस्स मकारदकारादेसा[6] होन्ति। अथ खो लोपम्पि[6] होती ति। एवमिहा सति पि वाग्गहणे इमस्स निच्चता पाकटा चे ति। नन्वेवं सन्ते[7] पि "सरा सरे लोपं" (क. व्या. १२) ति आदीनि[8] वत्वा "सरे क्वची" (क. व्या. २४) ति वुत्तत्ता असति पि तत्थ क्वचिग्गहणे तस्स नियतता पाकटा चे ति निरत्थकं एव[9] तत्थ क्वचिग्गहणं ति? न निरत्थकं उत्तरत्थत्ता[10] ति। यद्येवं[11] कस्मा तत्थे व न कतं ति? इधा पि किञ्चिमत्तत्थसम्भवतो, असति हि तत्थ क्वचिग्गहणे "सरे चे" (क. व्या. ३३) ति सुत्तं भवेय्य अयं पनत्थो भवेय्य सरे च सरा पकतिका होन्ती ति। एवञ्च[12] सति सरे परे सब्बसरानं पकति-भावाभावे पि। यथा पन सब्बेसं वनानं खदिरभावाभावे पि

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१. सुत्तद्वयं अधिकिच्च इमिना—सी०।
२. तथा ति—म०।
३. क्वचा—म०।
४. लोपो—सी०।
५. वुत्तो—सी०।
६. ......रादेसं—म०।
७. लोपो च—सी०।
८. सन्ते—सी०।
९. लोपन्त्यादीनि—म०।
१०. व—म०।
११. उत्तरत्थत्ता—सी०।
१२. यदि एवं—सी०।
१३. एवं च सी०।

तदुस्सन्नत्ता आनगरा खदिरवनन्त्यादीनि[1] वुत्तानि, तथेविदम्पि येभुय्यवसेनानियमेत्वा[2] वुत्तं ति चिन्ता भवेय्य[3] । न च ते बहुका, ये सरे परे पकतिका होन्ति । अथ खो इतरा व, तस्मा तदाकारविञ्ञापनत्थम्हि कतं ति दट्ठब्बं । एवं होतु "सरा पकति ब्यञ्जने" (क. व्या. २३) ति ब्यञ्जने परे पुब्बसरानं पकतिभावं च[4] कत्वा[5] "दीघं"[6] (क. व्या १५, २५) ति आदीनं[6] पि वुत्तत्ता, असति पि क्वचिग्गहणे तेसं पनानिच्चता पाकटा चे ति, निरत्थकञ्च[7] तत्थ तदत्थम्पि क्वचिग्गहणं ति । न निरत्थकं कस्मा ? पयोजनन्तरसम्भवतो । असति हि क्वचिग्गहणे यथा "सरा म. ४५ पकति ब्यञ्जने" (क. व्या. २३) ति पकतिभावकतट्ठाने[8] न रूपद्वयमत्थि, तथा "दीघं" (क. व्या. १५, २५) ति आदिना दीघादिकतट्ठाने न रूपद्वयेन भवितब्बं ति समुनि सो मुनी ति एवमादीनि रूपद्वयानि न भवितब्बानि । तस्मा तन्निवत्तनत्थं[9] क्वचिग्गहणं[10] कतं ति[10] । यद्येवं[11] किमत्थमेव वाग्गहणं न कतं ति? क्वचिसद्दस्स वात्थस्सा पि दीपनतो, तस्मा व "सरलोपो-मादेसपच्चादिम्हि[12] सरलोपे तु पकती" (क. व्या. ८३)ति एत्थ

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१. खदिरवनन्ति आदीनि—सी० ।

२. येभूय्यवसेनन्नियमेत्वा—म० ।

३. भवेय—म० ।

४. पाठो नत्थि—म० ।

५. पाठो नत्थि—सी० ।

६ दीघन्त्यादीनम्पि—म० ।

७. निरत्थकं च—सी० ।

८. पकतिभावं कतट्ठाने—म० ।

९. तं निवत्तनत्थं—सी० ।

१०-१०. क्वचिग्गहणन्ति—सी० ।

११. यदि एवं —सी० ।

१२. ....मादेसप्पच्चयादिम्हि—सी० ।

अंग्गहणं[1] कतं तत्थ यं वत्तब्बं, तं हेट्ठा वुत्तमेवादि तेनावोचुम्हा सी. ४७ नन्वेत्थ वाग्गहणफलन्त्यादीनि[2] ति ? वुच्चते । "क्वचि लोपं" (क. व्या. ३८) ति सरे परे निग्गहीतस्स "न लोपो होति" "अक्कोच्छि मं, अवधि मं[3], अजिनि मं, अहासि मे" त्यादीसु,[3] तत्थिमिना सब्बदा वाग्गहणस्साभावा मदादेसा सियं ति, सङ्का सिया ति, तन्निवत्तनत्थं[4] ति ।

सुत्तं—३५. यवमदनरला चागमा । १.४.६

सरे परे य-कारो व-कारो म-कारो द-कारो नकारो त-कारो र-कारो ल-कारो इमे आगमा होन्ति वा ।

नयिमस्स विज्जा, यथयिदं चित्तं, मिगी भन्ता-वुदिक्खति, सित्ता मे लहुमेस्सति, असित्ता ते गरूमेस्सति, अस्सो भद्रो कसामि च, सब्बदञ्ञा विमुत्तानं, मनसा-दञ्ञा विमुत्तानं, अत्तदत्थमहिञ्ञाय, चोरन्नायति, इतोनायति, यस्मातिह भिक्खवे, तस्मातिह भिक्खवे, अज्जतग्गे पाणुपेतं, सब्भिरेव समासेथ, आरग्गेरिव सासपो, सासपोरिव आरग्गे, छळभिञ्ञा, छळायतनं ।

वा ति कस्मा ? एवं महिद्धिया एसा, अक्कोच्छि मं अवधि मं अजिनि मं अहासि मे अजेय्यो अनुगामियो ।

चग्गहणेन इधेव व-कारस्स प-कारो होति । यथा; चिरप्पवासिं पुरिसं । क-कारस्स च द-कारादेसो होति ।

१. अं गहणं—सी० ।

२. फलन्ति आदि—सी० ।

३-३. सीहल-पोत्थके नत्थि । "मन्ति आदिसु" पाठमत्तं दिस्सति—सी० ।

४. तं निवत्तनत्थन्ति—सी० ।

यथा; सदत्थपसुतो सिया। द-कारस्स च त-कारो होति।
यथा; सुगतो।

"यवमदनतला चागमा।"

न्यासो— किमत्थमिदमुच्चते? सरे परे य-कारादयो आगमा होन्ति वा ति ञापनत्थं। यवमदनतरला ति एकं पदं, चा ति एकं पदं, आगमा ति एकं पदं ति तिपदमिदं सुत्तं। निमित्ताभावा सरेग्गहणस्स वाग्गहणस्स चानुवत्तनतो सरे परे य-कारादयो आगमा होन्ति वात्यत्थो। यो च, वो च, मो च, दो च, नो च, तो च, रो च, लो चा ति विग्गहं कत्वा "नामानं समुच्चयो द्वन्दो" (क. व्या. ३१८) ति द्वन्द समासं कत्वा 'वुत्तट्ठानमप्पयोगो' ति चम्हि लुत्ते "तेसं विभत्तियो लोपा चे" (क. व्या. ३१९) ति विभत्तिम्हि लुत्ते "पकति चस्स सरन्तस्स" (क व्या. ३२०) ति पकतिभावे कते वुत्तनयेन समासत्ता नाममिव कत्वा पठमाबहुवचनं कत्वा "अतो नेन (क. व्या १०३); सो वा" (क. व्या. १०५) ति अधिकिच्च[2] "सब्बयोनी[3] नमा ए" (क. व्या. १०७) ति तस्साकारादेसं[4] कत्वा वुत्तनयेन [5]सरलोपोमादेसपच्चयादिम्हि सरलोपे तु पकती ति[5] सरलोपपकतिभावे कते यवमदनतरला ति रूपसिद्धि वेदितब्बा। आगच्छन्ती ति आगमा। चग्गहणप्पयोजनं सयमेव वक्खति।

नयिमस्सात्यादीनि उदाहरणानि। तेसं पन, न—इमस्स, यथा—इदं, मिगी—भन्ता उदिक्खति, लहु—एस्सति, गरू—एस्सति,

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१. वुत्तत्तान......—म०।
२. वात्यधिकिच्च—म०।
३. सब्बयोनि—म०।
४. तस्स आकारादेसं—सी०।
५-५. पाठो नत्थि—सी०।

भद्रो[1]कसा—इव, सम्मा—अञ्ञा, मानसा—अञ्ञा, अस[2]—अत्थं, चिरं—आयति, इतो—आयति, यस्मा—इह, तस्मा—इह, अज्ज—अग्गे, सब्भि—एव, आरग्गे—इव, सासपो—इव, छ—अभिञ्ञा, सी. ४८ छ—आयतनं (क. व्या. ३१) ति छेदं कत्वा "वग्गन्तं वा वग्गे (क. व्या. ३४); मदा सरे" (क. व्या. ३४) त्यधिकिच्चिमिना[3] य-कारादयो आगमवसेन आनेत्वा परक्खरं नेत्वा यथानुरूपवसेन यं कातब्बं, तञ्च कत्वा रूपसिद्धि वेदितब्बा।

एवं महिद्धिया, एसात्यादीनि[4] किमुदाहरणानि? तेसं पन, एवं[5] महिद्धिया एसा,[6] अक्कोच्छि मं, अवधि मं, अजिनि मं, म. ४६ अहोसि मे, अजेय्यो अनुगामियो ति छेदं कत्वा सति पि[7] परस्मिं सरे वाग्गहणेनागमं[8] अकत्वा[8] रूपसिद्धि वेदितब्बा।

निपातानं[9] पन अनेकत्थत्था[10] चग्गहणस्स च निपातत्ता चग्गहणप्पयोजनं[11] दस्सेन्तो म-कारस्स प-कारो होतीत्यादीमाह[12]। तत्थ च[13] चिरं पवासि पुरिसं, सक अत्थप्पसुतो सिया,

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१. पाठो नत्थि—सी०।

२. अत्थ—म०।

३. सरति अधिकिच्च—सी०।

४. एसा ति आदीनि—सी०।

५. पाठो नत्थि—सी०।

६. एसो—म०।

७. पाठो नत्थि—म०।

८-८. ......नागममकत्वा—सी०।

९. निपाताव—म०।

१०. अनेकत्तत्त—सी०।

११. चग्गहणे पयोजनं—सी०।

१२. होती ति आदिमाह—सी०।

१३. पाठो नत्थि—म०।

सुगद[1] —ओ ति छेदं कत्वा पुब्बरूपे निग्गहीतस्स "वग्गन्तं वा वग्गे" (क. ब्या. ३१) ति म-कारं कत्वा म-कारस्स चग्गहणेन कत्वा; इतरेसु पन ककारदकारागमं दकारतकारादेसे कत्वा रूपसिद्धि वेदितब्बा। तेनेव चग्गहणेन अतिप्पगो खो तावात्यादोसु[2] ग-कारागमो च[3] होती ति दट्ठब्बं। एवं यस्मि यस्मि आगमवसेन आनीते यं यं रूपं सिज्झति, तत्थ तं तं आनेत्वा रूपसिद्धि वेदितब्बा। सुगतोतिदं[4] इमिना पि सिज्झती ति दीपनत्थमिह[5] वुत्तं ति।

सुत्तं—३६. क्वचि ओ ब्यञ्जने। १.५.७

ब्यञ्जने परे क्वचि ओकारागमो होति।

अतिप्पगो खो ताव सावत्थियं पिण्डाय चरितुं, परो सहस्सं भिक्खु सतं।

क्वची ति कस्मा ? एथ पस्सथिमं लोकं, अन्धभूतो अयं लोको।

"क्वचि ओ ब्यञ्जने।"

न्यासो—किमत्थमिदमुच्चते ? ब्यञ्जने परे क्वचि ओकारागमो होती ति ञापनत्थं। क्वची ति एकं पदं, ओ ति एकं पदं, ब्यञ्जने ति एकं पदं ति तिपदमिदं सुत्तं। अनन्तरसुत्ततो आगमग्गहणमिहानुवत्ततो ब्यञ्जने परे क्वचि ओ-कारागमो होती ति।

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१. सुगद ओ ति—सी०।
२. तावा ति आदीसु—सी०।
३. पाठो नत्थि—म०।
४. सुगतो ति इदं—सी०।
५. दीपनत्थमिद—सी०।

अत्थो[1]। सति पि वाग्गहणे अत्थविसेसस्सूपलब्भनतो क्वचिग्गहण कतं, तं हेट्ठा वुत्तमेव।

अतिप्पगो खो तावात्यादीनि उदाहरणानि। तेसं पन, अतिप्प – खो ताव, पर-सहस्सं ति छेदं कत्वा ब्यञ्जनं वियोजेत्वा अनन्तरसुत्तमधिकिञ्चिमिना[2] ओ-कारागमं कत्वा पुब्बरूपे अनन्तरसुत्ते चग्गहणेन ग-कारागमं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। नन्वनन्तरसुत्ते चग्गहणेन ग-कारागमं विय ओ-कारागमम्पि कत्वा साधेतुं सक्का? कस्मा पुनिदं[3] सुत्तमधीतं ति? पयोजनन्तरसम्भवतो। तथा हि, तत्थ सरो व निमित्तं। इध पन ब्यञ्जनमेव। तं वात्थवसेन विहितं। तेन यथयिदं, यथा इदन्ति सी. ४९ रूपद्वयम्पि होति। इदं पन क्वचत्थवसेन विहितं[4]। तेन यत्थ होति तत्थ नियतं। कत्थचि पन सब्बदा पि न होति। अपि च तत्थ यवादीनं ब्यञ्जनत्ता चग्गहणेना पि[5] ब्यञ्जनागमा[6] ब्यञ्जनागमादेसा[7] च होन्ती ति सक्का मन्तुं। यथा पन महग्घसेन पुरिसेन उपनीतं भत्तं[8] अचिरं येव परिभुञ्जित्वा पुन अञ्ञम्पि होतू ति वुत्ते किञ्चा पि अञ्ञसद्दो सामञ्ञवसेन पवत्तो। तथा पि तल्लक्खणानुरूपवसेन भत्तं ति विञ्ञायति। एवं सम्पदमिदं। किमुदाहरणानि सुविञ्ञेय्यानेव।

१-१. होतीतित्यत्थो—म०।
२. ......धिकिच्च इमिना—सी०।
३. पुन—सी०।
४. पाठो नत्थि—म०।
५. पाठो नत्थि—म०।
६. पाठो नत्थि—म०।
७. ब्यञ्जनादेसा—सी०।
८. सत्त—म०।

सुत्तं–३७. निग्गहीतञ्च । १.४.८

निग्गहीतञ्च आगतो होति सरे वा ब्यञ्जने वा परे क्वचि ।

चक्खुं उदपादि, अवं सिरो, यावं चिदं भिक्खवे, पुरिमं जाति, अणुं थूलानि सब्बसो, मनो पुब्बङ्गमा धम्मा ।

क्वची ति कस्मा ? इध चेव नं पसंसन्ति, पेच्च सग्गे च मोदति, न हि एतेहि ठानेहि गच्छेय्य अगतं दिसं ।

चग्गहणेन विसद्दस्स च पकारो होति वा ।

पच्चेस्सति, विच्चेस्सति वा ।

"निग्गहीतञ्च ।"

न्यासो—किमत्थमिदमुच्चते ? सरस्मिं ब्यञ्जने परे पि वा क्वचि निग्गहितागमो होती ति ञापनत्थं । निग्गहीतं ति एकं पदं, म. ४७ चा ति एकं पदं ति द्विपदमिदं सुत्तं । सरागमक्वचिब्यञ्जने-ग्गहणानमनुवत्तनतो[2] सरे वा, ब्यञ्जने वा परे क्वचि निग्गहीता-गमो होतीत्यात्थो[3] । ब्यञ्जने ति वत्तमाने पि सरे ति कस्मा वत्तते ति ? अधिकतत्ता । "क्वचि लोपं" (क. व्या. ३८) ति एत्था पि हि सरेग्गहणं वत्तते ति । एवं होतु । सरेग्गहणे वत्तमाने पि ब्यञ्जनेग्गहणं[4] कस्मा[5] वत्तते ति ? निग्गहीतस्स ब्यञ्जनत्ता । ब्यञ्जनागमानन्तरं कत्वा वत्तब्बे पि एवमकत्वा "क्वचि ओ

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१. क्व—म० ।
२. ...क्वचिब्यञ्जनग्गहणानमेत्र अनुवत्तनतो—सी० ।
३. होती ति अत्थो—मा० ।
४. ब्यञ्जन... —सी० ।
५. कत्वा—म० ।

ब्यञ्जने" (क. व्या. ३६) ति[१] इमस्सानन्तरमुच्चारणं[१] ब्यञ्जन-ग्गहणानुवत्तनत्थं तस्मा ति। ननु क्वचिग्गहणानुवत्तनत्थं ति सक्का विञ्ञातुं? न सक्का। यदि पन तदत्थं सिया, मिस्सकमकत्वा ब्यञ्जनागमानन्तरं कत्वा "क्वचि मिग्गहीतञ्चे" ति वत्वा "ओ ब्यञ्जने" ति पच्छा वत्तुं सक्का। एवं सन्ते पि इहेविमस्सुच्चारणं[२] ब्यञ्जनेग्गहणानुवत्तत्थं ति[३] गहेतब्बं[४] ति। ननु सरेग्गहणस्स अधिकारत्ते सति पि "क्वचि ओ ब्यञ्जने" (क. व्या. ३६) तिमस्स[५] विय[६] इधा पि सरेग्गहणं न वत्तते ति सक्का विञ्ञातुं ति? न सक्का। सरे परे ओ-कारागमाभावा इह सरेग्गहणं मण्डूक-गतिकवसेन "क्वचि ओ ब्यञ्जने" (क. व्या. ३६) तिदं अतिक्क-मित्वा वत्तते ति सक्का मन्तुं। निग्गहीतागमस्स पन सरे परे पि दिस्सनतो इदम्पि मण्डूकगतिकवसेनातिक्कमित्वा वत्तते ति न[७] सक्का मन्तुं ति। तस्मा सरेग्गहणं ब्यञ्जनेग्गहणञ्च[८] वत्तते वा ति[९] गहेतब्बं।

सी. ५० चक्खुं उदपादीत्यादीनि[१०] उदाहरणानि। तेसं पन, चक्खु—उदपादि, अव—सिरो, याव—चिदं[११] पुरिम—जाति, अणु—

१-१. ब्यञ्जने तिमस्स.........म०।
२. इहे व इमस्सुच्चारणं—सी०।
३. ब्यञ्जन......सी०।
४. गहेतब्बं—सी०।
५. ब्यञ्जने ति इमस्स—सी०।
६. इहा—सी०।
७. पाठो नत्थि—सी०।
८. ब्यञ्जनग्ग.........सी०।
९. ति—म०।
१०. उदपादी ति आदीनि—सी०।
११. चिध—म०।

थूलानि, मनो पुब्ब—गमा धम्मा ति छेदं कत्वा "मदा सरे" (क. व्या. ३४); यवमदनतरळा चागमा (क. व्या. ३५); क्वचि ओ ब्यञ्जने" (क. व्या. ३६) त्याधिकिच्च पुब्बरूपस्स[1] सत सरे परे; सेसेसु ब्यञ्जनेसु परेसु इमिना निग्गहीतागमं कत्वा रूपसिद्धि वेदितब्बा। एत्थ हि[2] चक्खुसद्दा सिवचने कते "सेसतो लोपं गसिपी" (क. व्या. २२०)ति सिम्हि लुत्ते चक्खु उदपादी ति भवितब्बं। अवं सिरोतिदं पन अवनतं सिरो यस्स सो अवनतसिरो ति वत्तब्बे "क्वचादिमज्झुत्तरानं दीधरस्साप्पच्चयेसु"[3] (क. व्या. ४०५)। चेत्यधिकिच्च[4] "तेसु वुद्धिलोपागमविकारविपरीतादेसा चे" (क व्या. ४०६) ति नकारतकारस्मि लुत्ते अवसिरो ति भवितब्बं। यावञ्चिदन्तिदं[5] पन[6] निपातस्स याव[7] चा[7] ति पठितत्ता यावचिदन्ति[8] भवितब्बं। पुरिमं जाती[9] ति पदं[9] पन पुरे जातन्त्यत्थे[10] "जातादीनमिमिया[11] च" (क. व्या. ३५५) ति पुरसद्दा इमप्पच्चये कते "सरलोपोमादेसप्पच्चयादिम्हि[12] सरलोपे

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१. पुब्बरूपस्मि—सी०।
२. ह—म०।
३. दीघरस्सपच्चयेसु—म०।
४. वा ति अधिकिच्च—सी०।
५. यावञ्चिथातिदं—म०;।
६. पाठो नत्थि—म०।
७-७. यावा ति—सी०।
८. यावञ्चिधा ति—म०।
९-९. जातीतिदं—सी०।
१०. जातन्ति अत्थे—सी०।
११. चे—सी०।
१२. ......मादेसप०......—म०।

तु पकती" (क. व्या. ८३) ति सरलोपपकतिभावे कते ततो "इत्थियमतो आपच्चयो" (क. व्या. २३७) ति आप्पच्चये[1] कते पु[2] वुत्तनयेन सरलोपपकतिभावे कते "तद्धितसमासकितका नामं वा तवे तूनादीसु चे" (क. व्या. ६०३) ति एत्थ चग्गहणेन म. ४८ नाममिव कत्वा वुत्तनयेन स्युप्पत्तिं कत्वा "सेसतो लोपं गसिपी"[3] (क. व्या. २२०)ति सि[4] लोपं कत्वा पुरिमा जातीत्यत्थे[5] "नामानं समासो युत्तत्थो" (क. व्या. ३१८) त्यधिकिच्च "द्विपदे तुल्याधिकरणे कम्मधारयो" (क. व्या. ३२६) ति कम्मधारयसमासं कत्वा "इत्थियं[6] भासितपुमित्थी[6] पुमा व चे" (क. व्या. ३३३) त्यधिकिच्च[7] "कम्मधारयसञ्ञे चा" (क. व्या. ३३४) ति[8] पुरिमासद्दं पुल्लिङ्गमिव कत्वा आप्पच्चयाभावे कते पुरिमजाती ति भवितब्बं। अणुं थूलानीतिदं पन अणु च थूलञ्चा ति द्वन्द्वसमासे कते "वुत्तत्तानमप्पयोगो" ति चम्हि लुत्ते वुत्तनयेन विभत्तिलोपादिम्हि कते नाममिव कत्वा पठमा बहुवचनं कत्वा "योनं[9] नि नपुंसकेही" (क. व्या. २१७) त्यधिकिच्च[9] "अतो निच्चं" (क. व्या. २१८) ति तस्स नि-आदेसे कते "योसु कतनिकारलोपेसु दीघं" (क. व्या. ८८) ति दीघे कते अणुथूलानो ति भवितब्बं। पुब्बङ्गमातिदं[10] पन[10] पब्बद्दुसपपदस्स

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१. आपच्चये—म०।
२. पन—म०।
३. गसीपी ति—सी०।
४. लोपं—म०।
५. जाती ति अत्थे—सी०।
६-६. इत्थियम्भासितपुमित्थी—सी०।
७. चे ति अधिकिच्च—सी०।
८. चे ति—सी०।
९-९. योनन्नि नपुंसकेही' ति अधिकिच्च—सी०।
१०. पुब्बङ्गमातिदम्पन—सी०।

गमु, सप्प,[1] गतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स पुब्बं गच्छति पवत्ततीत्यत्थे[2] "विसरूजपदादितो णे"[3] (क० व्या० ५३०) ति कते घटादिपक्खेपेन वुद्धिम्हि अकते; अप्पच्चये[4] वा रूपं ति पुब्बगमा ति भवितब्बं। किमुदाहरणानि सुविञ्ञेय्यानेव ?

निपातानं पन अनेकत्थत्ता च—सद्दस्स च निपातत्ता तप्फलं दस्सेन्तो चग्गहणेन वि-सद्दस्स च प-कारो होती ति[5] आदिमाह[5]। तत्थ च पच्चेस्सतीतिदं[6] पन[6] विच, विवेचने इच्चेतस्स लद्ध-धातुसञ्ञादिस्स "धातुलिङ्गेहि पराप्पच्चया[7]" (क. व्या. ४३४)ति अनेकप्पच्चयप्पसङ्गे[8] तु[9] सति "वत्तिच्छानुपुब्बिका सद्दप्पटि-प्पत्ती"[10] ति कत्वा "भविस्सन्ति स्सति, स्सन्ति; स्ससि, स्सथ; स्सामि, स्साम; स्सते, स्सन्ते; स्ससे, स्सव्हे; स्सं, स्साम्हे" (क. व्या. ४३१)ति स्सत्यादीनं भविस्सन्तिसञ्ञं कत्वा "अनागते भविस्सन्ति" (क. व्या. ४२३) ति भविस्सन्तिप्पच्चयं[11] कत्वा तस्साप्य-नियमप्पसङ्गे[12] सति वत्तिच्छानु......पे......कत्वा पुब्बेसं छन्नं "अथ पुब्बानि विभत्तीनं छ परस्सपदानी" ति परस्सपदसञ्ञं

सी० ५१

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१. पाठो नत्थि—सी०।
२. पवत्तती ति प्रत्थे—सी०।
३. ण' इति —सी०।
४. आपच्चये—सी०।
५. होती तित्यादिमाह—म०।
६-६. पच्चेस्सतीतिदम्पन—सी०।
७. परापच्चया ति—म०।
८. अनेकपच्चयपसङ्गे—सी०।
९. पाठो नत्थि—सी०।
१०. सद्दप्पवत्ती ति—सी०।
११. भविस्सन्तिपच्चयं—म०।
१२. तस्सापनि......—सी०।

कत्वा "कत्तरि परस्सपदं" (क. व्या. ४५८) ति परस्सपदं कत्वा तस्साप्यनियमप्पसङ्गे सति वत्ति...पे... कत्वा "द्वे द्वे पठम-मज्झिमुत्तमपुरिसा" (क. व्या. ४१०) ति आदिम्हि द्विन्नं पठम-पुरिसं कत्वा तस्साप्यनियमप्पसङ्गे सति वत्ति......पे......कत्वा 'एकम्हि वत्तब्बे एकवचनं स्सती' ति[3] एकवचनस्सतिप्पच्चयं[4] कत्वा तस्स च "हीय्यत्तनीसत्तमीपञ्चमीवत्तमाना सब्बधातुकं" (क. व्या. ४३३) ति वुत्तत्ता तेहि अञ्ञे न[5] सब्बधातुका ति असब्बधातुका[5] होन्ती ति असब्बधातुकत्तमागम्म "इकारागमो असब्बधातुकम्ही" (क. व्या. ५१८) ति धातुम्हा इ-कारागमं कत्वा "असंयोगन्तस्स वुद्धि कारिते" (क. व्या. ४८५) त्याधि-किच्च[6] "अञ्ञेसु च" (क. व्या. ४८७) ति एत्थ चग्गहणेन वुद्धि कत्वा तस्साप्यनियमप्पसङ्गे[7] सति वत्ति...पे...कत्वा

म. ४६ "अयुवण्णानञ्चायो[8] वुद्धी" (क. व्या. ४०७) ति वुत्तत्ता इकार-स्सेकारं[9] कत्वा "परद्वेभावो ठाने" (क. व्या. २८) ति चकारस्स द्वेभावं कत्वा "नये परं युत्ते" (क. व्या. ११) ति वुत्तविधिम्हि कते विच्चेस्सती ति रूपे निप्फन्ने इध चग्गहणेन विकारस्स पकारे कते रूपं। इतरं क्वचिग्गहणफलं।

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१. तस्सापानि......—सी०।

२. तस्सापनि......सी०।

३. नत्थि—म०।

४. एकवचनस्सतिपच्चतं—म०।

५-५. सब्बधातुका=असब्बधातुक—सी०।

६. कारिते ति अधिकिच्च—सी०।

७. तस्सापनि......सी०।

८. अयुवण्णानं चायो—सी०।

९. इकारस्स एकारं—सी०।

सुत्तं—३८. क्वचि लोपं । १.४.६

निग्गहीतं खो सरे परे क्वचि लोपं पप्पोति ।

तासाहं सन्तिके, विदूनग्गमिति ।

क्वची ति कस्मा ? अहमेव नूनं बालो, एतदत्थं विदित्वा ।

"क्वचि लोपं ।"

न्यासो—किमत्थमिदमुच्चते ? सरे परे निग्गहीतं क्वचि लोपमापज्जते ञापनत्थं । क्वचो[1] ति एकं पदं, लोपं ति एकं पदं ति द्विपदमिदं सुत्तं । "मदा सरे" (क. व्या. ३४) ति इतो सरेग्गहणस्स च अनन्तरसुत्ततो निग्गहीतग्गहणस्स चानुवत्तनतो[2] सरे परे निग्गहीतं क्वचि लोपं पप्पोतीत्यत्थो[3] ।

तासाहं, विदूनग्गमिति इमानि[4] उदाहरणानि । तेसं पन, तासं—अहं, विदूनं—अग्गं ति छेदं कत्वा "मदा सरे (क. व्या ३४); "निग्गहीतञ्चे" (क. व्या. ३७, ४६८) ति अधिकिच्चिमिना[5] निग्गहीलोपं कत्वा रूपसिद्धि वेदितब्बा ।

किमुदाहरणानं[6] पन, अहं—एवं, एतं—अत्थं ति छेदं कत्वा इमिना लोपे सम्पत्ते क्वचिग्गहणेनाकत्वा आदिसुत्तमधिकिच्च "वग्गन्तं वा वग्गे" (क. व्या. ३१) त्यधिकिच्च[7] च "मदा सरे"

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१. क्वचि ति—म० ।

२. च अनुवत्तनतो—सी० ।

३. पप्पोती ति अत्थो—सी० ।

४. आदीनि—सी० ।

५. निग्गहीतञ्चेत्यधिकिच्च इमिना—सी० ।

६. किमुदाहरणानि—सी० ।

७. वग्गे"ति—म० ।

(क व्या. ३४) ति मकारदकारं[1] कत्वा रूपसिद्धि वेदितब्बा । ननु "निग्गहीतञ्चे" (क. व्या. ३७, ४६८) तिमस्स विय सरे-ग्गहणे ब्यञ्जनेग्गहणे[2] च वत्तमाने सरे वा ब्यञ्जने वा निग्गहीतं क्वचि लोपं पप्पोतीत्यत्थस्स[3] सम्भवतो असति पि "ब्यञ्जने चे"[4] (क व्या. ३९) ति सुत्ते अनेनेव सिज्झती ति? सिज्झति । एवं सन्ते पि "क्वचि ओ ब्यञ्जने" (क. व्या. ३६) ति इतो ब्यञ्जने-ग्गहणे[5] वत्तमाने ओग्गहणम्पि कारिनो अभावा वत्तते ति सन्देहो सी. ५२ जायेय्य तस्मा तन्निवत्तनत्थं ततो ब्यञ्जनेग्गहणमनिच्छितं । सति पि क्वचिग्गहणे पुन[6] क्वचिग्गहणकरणम्पि तदत्थमेवा[7] ति । नन्वनन्तरे वुत्तं निग्गहीतग्गहणमेव गहेतब्बं ति ? न । नियमाभावा अनन्तरिकानम्पि कारियकारीनं गहणसम्भवा[8] च । तथा हि "सिम्हि वा" (क व्या. ९४) ति न्तुस्स न्तस्स अत्तं[9] वत्वा[10] पुन[11] "अग्गिस्सिनि" (क. व्या. ९५) ति अग्गिस्सन्तस्स इनिं कत्वा[12] "योस्वकतरस्सोज्झो" (क. व्या. ९६) ति अनन्तरे वुत्तं

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१. मकारदकारादेसं—सी० ।
२. ब्यञ्जनग्गहणे—सी० ।
३. पप्पोती ति अत्थस्स—सी० ।
४. पाठो नत्थि—म. ।
५. ब्यञ्जनग्गहणे—सी० ।
६. पन—म० ।
७. तदत्थं एवा ति—सी० ।
८. सब्भावा—म० ।
९. अत्थं—म० ।
१०. कत्वा—म० ।
११. पन—म० ।
१२. वत्वा—सी० ।

इनिं ठपेत्वा अन्तरिकम्पि अत्थं[1] विहितं। तथा "स्माहिस्मिन्नं[2] म्हा भि म्ही[2] वा" (क. व्या. ९९) ति वत्वा "सुहिस्वकारो ए (क. व्या. १०१); सब्बनामानं नम्हि[3] च (क. व्या. १०२); अतो नेन (क. व्या. १०३); सो (क. व्या. १०४); सो वा" (क. व्या. १०५) ति च, पुन "दोघो रेही" (क. व्या. १०६) ति अनन्तरे वुत्त नावचनादोनि ठपेत्वा "स्मा हि, स्मिन्नं[4] म्हा वा" (क. व्या. ९९) ति इतो स्माववनमानेत्वा तस्स सो आदेसो वुत्तो। एवमन्तरिकानम्पि कारियकारीनं गहणसम्भवा[5] यं वुत्तं, 'ओग्गहणम्पि कारिनो अभावा वत्तते ति सन्देहो जायेय्य। तस्मा तन्निवत्तनत्थं ततो ब्यञ्जनेग्गहणमनिच्छितं ति, तं सुवुत्तं ति। ननु सरे परे ओकारो क्वचि लोपं पप्पोतीत्यत्थे[6] "सरा सरे लोपं" (क. व्या. १२) ति[7] इमिना[7] व सिज्झनतो निरत्थकं विय दिस्सती ति? म. ५० न निरत्थकं। ओ-कारस्स ओ-कारे परे येव[8] तेन लोपो भवेय्य। इतरेसु पन परभूतेसु "वा परो असरूपा" (क. व्या. १३) ति परभूतानं[9] सरानं येव लोपो भवेय्य तस्मा तं निवत्तेत्वा सब्बसरेसु पि परभूतेसु ओ-कारलोपत्थं ति मन्तुं सक्कुणेय्यत्ता ति। ननु "वा परो असरूपा" (क. व्या. १३) ति वुत्तत्ता व परसरानं लोपो होति येवा ति? न। तब्बिसयभूतानं ओ-कारतो अञ्ञे-

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१. अत्तं—सी०।

२-२. स्माहिंस्मि नं म्हाहिम्हि वा ति—म०।

३. नं म्हि—म०।

४. स्मि नं—म०।

५. गहणसम्भावा—म०।

६. पप्पोती ति अत्थे—सी०।

७-७. लोपन्तिमिनाव—म०।

८. पाठो नत्थि—म०।

९. परसरानं—म०।

सम्पि असरूपसरानं सम्भवा[1] ति। ननु "वा परो असरूपा" (क व्या. १३) ति इदं यत्थ वाग्गहणेन व पविट्ठं ? तत्थ "सरा सरे लोपं" (क. व्या. १२) ति लोपस्स सिज्झनतो इमिना च न सब्बत्थाधिप्पेतत्ता निरत्थकमिमस्स वचनं ति ? न निरत्थकं। वाग्गहणेनेकस्स रूपद्वयप्पज्जनतो तन्निवत्तनत्थं[2] ति मन्तुं सक्ककुणेय्यत्ता ति। नन्वेवं सन्ते पि ओ-कारस्स सरे परे "वमोदुदन्तानं"(क. व्या. १८) ति वकारादेसस्स वुत्तत्ता निरत्थकं ति ? न[3] तस्सानिच्चत्ता च। अन्तभूतस्सेव तेन विहितत्ता चा ति। ननु "ओ अव सरे" (क. व्या. ५१५) ति तस्स सरे परे अवादेसस्स वुत्तत्ता निरत्थकं ति ? तम्पि न। तेन धात्वाधिकारे विहितत्ता। अपि च ब्यञ्जनेग्गहणस्सापिहानुवत्तनतो ओ-कारस्स ब्यञ्जने परे लोपत्थं ति पि मन्तुं सक्कुणेय्यत्ता नेव निरत्थकं। तस्मा ओग्गहणापगमकरणत्थं ततो ब्यञ्जनेग्गहणमनिच्छितं[4] ति। ननु "मदा सरे" (क व्या. ३४) ति इतो सरेग्गहणे वत्तमाने कारिनो अभावा मदाग्गहणम्पि वत्तते ति सक्का विञ्ञातुं ति ? न सक्का। यदि पन सरे परे मदा लोपं पप्पोन्ती ति ञापनत्थं सिया, "मदा सरे" (क. व्या. ३४) तिमस्सानन्तरं वत्तब्बं सिया, न पन तत्थ वुत्तं। तेन ञायति न मदानं लोपत्थमिदं ति। नन्विमस्सा पि सी० ५३ "क्वचि ओ ब्यञ्जने" (क. व्या. ३६) तिमस्सानन्तरमवत्वा "निग्गहीतञ्चे" (क. व्या. ३७, ४६८) तिमस्सानन्तरे वचनं निग्गहीतलोपत्थं ति सक्का विञ्ञातुं ति ? न सक्का। आगमविधानस्स मिस्सकभावाविवज्जनत्थमेवं वुत्तं[5] ति[5] मन्तुं सक्कुणेय्यता। एवं सति पि क्वचिग्गहणे ब्यञ्जनग्गहणे[6] च ते

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१. सब्भावा ति—म०।
२. तं निवत्तनत्थन्ति—सी०।
३. नत्थि—म०।
४. ब्यञ्जनग्गहण......सी०।
५. वुत्तं तन्ति—सी०।
६. ब्यञ्जनेग्गहणे—म०।

अनपेक्खित्वा इह क्वचिग्गहणकरणं उपरि "ब्यञ्जने चे" (क. व्या. ३६) ति सुत्तवचनञ्च ओग्गहणप्पसङ्गनिवत्तनत्थं ति दट्ठब्बं।

सुत्तं—३६. **ब्यञ्जने च। १.४.१०**

निग्गहीतं खो ब्यञ्जने परे क्वचि लोपं पप्पोति।

अरियसच्चानदस्सनं, एतं बुद्धानसासनं।

क्वची ति कस्मा? एतम्मङ्गलमुत्तमं, तं वो वदामि, भद्दं वो।

"ब्यञ्जने च।"

न्यासो—किमत्थमिदमुच्चते? ब्यञ्जने परे निग्गहीतं क्वचि लोपं पप्पोती ति ञापनत्थं। ब्यञ्जने ति एकं पदं, चा ति एकं पदं ति द्विपदमिदं सुत्तं। क्वचि[1] लोपनिग्गहीतग्गहणानमनुवत्तनतो[1] निग्गहीतं ब्यञ्जने परे क्वचि लोपं पप्पोतीत्यत्थो[2]। चग्गहणमुत्तरत्र क्वचिग्गहणनिवत्तनत्थं। ननु वाग्गहणेनेव निवत्तते ति? न। "परो वा सरो" (क. व्या. १३) ति एत्थ पन निवत्तते। "ब्यञ्जनो च विसञ्ञोगो" (क. व्या. ४१) ति एत्थ म. ५१ पन वाग्गहणस्सानिच्छितत्ता मण्डूकगतिकवसेन क्वचिग्गहणं तत्थ पि वत्तेय्य। तस्मा तन्निवत्तनत्थं। चिरम्पवासिं ति[4] आदीसु निग्गहीतस्स पकाराप्पज्जनत्थं[5] वा ति।

१-१. क्वचिग्गहणलोपग्गहणनिग्गहीतग्गहणानमनुवत्तनतो—सी०।

२. पप्पोती ति अत्थो—सी०।

३. चग्गहणमुत्तर ग्रो—म०।

४. चिरप्पवासिन्त्यादीसु—म०।

५. पकारागज्जनत्तं—म०।

अरियसच्चानदस्सनत्यादीनि[1] उदाहरणानि। तेसं पन, अरिय-सच्चानं—दस्सनं, बुद्धानं—सासनं ति छेदं कत्वा[2] निग्गहीतञ्च (क. व्या. ३७, ४६८); क्वचि लोपं" (क. व्या ३८) ति अधिकिच्चमिना[3] ब्यञ्जने परे निग्गहीतस्स लोपं कत्वा रूपसिद्धि। वेदितब्बा। किमुदाहरणानि पन सुविञ्ञेय्यानेव।

सुत्तं—४०. परो वा सरो। १.४.११

निग्गहितम्हा परो सरो लोपं पप्पोति वा।

अभिनन्दुं ति सुभासितं, उत्तत्थं व, यथा बीजं व, धञ्ञं व।

वा ति कस्मा? अहमेव नून बालो, एतदहोसि।

"परो वा सरो।"

न्यासो—किमत्थमिदमुच्चते? निग्गहीतम्हा परो सरो वा लोपं पप्पोती ति ञापनत्थं। परो ति एकं पदं, वा ति एकं पदं, सरो एकं पदं ति तिपदमिदं सुत्तं। निग्गहीतग्गहणस्स परो सरो ति वुत्तत्ता तदनुरूपवसेन 'अत्थवसा विभत्तिविपरिणामो' ति कत्वा पञ्चम्यन्तवसेनानुवत्तनतो लोपग्गहणानुवत्तनतो[4] च निग्गहीतम्हा परो सरो वा लोपं पप्पोतीतयत्थो[5]। इतरानि[6] सुविञ्ञेय्यानेव[6]।

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१. अरियसच्चानदस्सनन्ति आदीनि—सी०।

२. पाठो नत्थि—म०।

३. लोपन्त्यादिकिच्चिमिना—म०।

४. लोपग्गहणस्स चानुधत्तनतो—सी०।

५. पप्पोती ति अत्थो—सी०।

६. पाठो नत्थि—म०।

सी. ५४. अभिनन्दुं[1] ति आदीनि उदाहरणानि। तेसं पन, अभिनन्दुं—[2] इति, उत्तत्थं[3]—इव, यथा बीजं—इव, धञ्ञं—इवा ति छेदं कत्वा निग्गहीतञ्च (क. व्या. ३७, ४६८); क्वचि लोपं[4] (क. व्या. ३८) ति अधिकिच्चि इमिना[4] निग्गहीतम्हा परसरस्स लोपं कत्वा रूपसिद्धि वेदितब्बा।

किमुदाहरणानि पन सुविञ्ञेय्यानेव। वग्गन्ताधिकारे इमस्स[5] वचनं लोपग्गहणानुवत्तनत्थं।[6]

सुत्तं—४१. ब्यञ्जने च विसञ्ञोगो । १.४.१२

निग्गहीतम्हा परस्मिं सरे लुत्ते यदि ब्यञ्जनो सञ्ञोगो, विसञ्ञोगो होति।

एवंस, ते आसवा, पुप्फंसा उप्पज्जि।

लुत्ते ति कस्मा? एवमस्स, विदुनग्गमिति।

चग्गहणेन तिण्णं ब्यञ्जनानं अन्तरे ये सरूपा, तेसम्पि आदिस्स लोपो होति।

तं यथा—अग्यागारं, पटि सन्थारवुत्यस्स।

"ब्यञ्जने च विसञ्ञोगो।"

न्यासो—किमत्थमिदमुच्चते? निग्गहीतम्हा परस्मिं सरे लुत्ते यदि पि ब्यञ्जनो[7] च स सञ्ञोगो[7] अत्थि, सो विसञ्ञोगो

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१. अभिनन्दन्त्यादीनि—म०।
२. अभिनन्दं
३. उत्तत्त—म०।
४-४. लोपन्त्याधिकिच्चिमिना—म०।
५. इमस्सा—म०।
६. लोपग्गहणानवत्तनत्तं—म०।
७. ब्यञ्जनो ससञ्ञोगो—सी०।

होती ति ञापनत्थं। ब्यञ्जनो ति एकं पदं, चा ति एकं पदं, विसञ्ञोगो ति एकं पदं ति तिपदमिदं सुत्तं। निग्गहीतग्गहणञ्च परोग्गहणञ्च सरोग्गहणञ्च लोपग्गहणञ्च वत्तते। इध पन कारियकारिनो सम्भवे पि निमित्ताभावा[1] परस्मिं सरे ति सम्बन्धो होति। निग्गहीतग्गहणं पनापेक्खित्वा परोग्गहण-[2] स्साधीनता तं[3] निग्गहीतम्हा[3] ति सम्बन्धो होति। तेन निग्गहीतम्हा परस्मिं सरे लुत्ते संयोगो ब्यञ्जनो विसञ्ञोगो होतीत्यत्थो[4]। अनन्तरसुत्तेन कस्मा एकयोगं नाकासी[5] ति? वाग्गहणपरिवज्जनत्थं[6]। न हि निग्गहीतम्हा परस्मिं सरे लुत्ते विकप्पेन सञ्ञोगो[7] ब्यञ्जनो विसञ्ञोगो होती ति। एत्थ च ब्यञ्जनोतिदं किञ्चा पि सामञ्ञवसेन वुत्तं। यथा पन, थेरो अभिधम्मं भासती[8] ति वुत्ते किञ्चा पि थेरसद्दो वुड्ढतरेसु[9] निरूळ्हो। तथा पि यो अभिधम्मं भासितुं समत्थो सो व गय्हति। एवं विसञ्ञोगं[10] भवितुं समत्थो सञ्ञोगब्यञ्जनो[11] व ब्यञ्जनो ति वुत्ते ति[11] दट्ठब्बो। तेनाह यदि पि ब्यञ्जनो सञ्ञोगो[12] विसञ्ञोगो

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१. निमित्तासाव......—म०।
२. परोग्गहणस्स अधीतत्ता—सी०।
३. तन्निग्ग......—सी०।
४. होतो ति अत्थो—सी०।
५. नाकासि ति—सी०।
६ परिवज्जनत्तं—म०।
७. सयोगो—सी०।
८. भासतू ति—म०।
९. वुडतरे—सी०।
१०. विसञ्ञोगो—सी०।
११-११. संयोगब्यञ्जने ति वुत्ते ति—म०।
१२. ससञ्ञोग—म०।

होती ति । विसञ्ञोगो ति इमिना पन[1] लोपमाह। देवलोकं
म. ५२ गतो ति वचनेन मरणं विय । तताहि; दुविधो सञ्ञोगो ।
संयुज्जती ति सञ्ञोगो । "नये परं युत्ते" (क. व्या. ११) ति
नेतब्बो । संयुज्जति एत्था ति वा सञ्ञोगो। "नये परं युत्ते"
सी. ५५ (क. व्या. ११) ति नेतब्बक्खरस्स पतिट्ठो। विगतो सञ्ञोगो यस्स
सोयं विसञ्ञोगो। विनट्ठसञ्ञोगोत्यत्थो[2] । एत्थ ब्यञ्जनो ति
च विसञ्ञोगो ति च पच्छा वुत्तो व वुत्तो । तग्गुणवसेन
इतरो ति।

एवंस ते आसवा[3] पुप्फंसा उप्पज्जती ति उदाहरणानि।
तेसं पन एवं—अस्स ते, पुप्फं –अस्सा उप्पज्जी ति छेदं कत्वा
"निग्गहीतञ्च (क. व्या. ३७, ४६८); क्वचि लोपं (क व्या.
३८) ति[4] अधिकिच्चि "परो वा सरो" (क. व्या. १३) ति
निग्गहीतम्हा परस्मिं सरे लुत्ते तानेवाधिकिच्चिवमिना[5] सञ्ञोग-
ब्यञ्जनं[6] विसञ्ञोगं[6] कत्वा रूपसिद्धि वेदितब्बा।

किमुदाहरणेसु एवं—अस्स, विदूनं—अग्गं ति छेदं कत्वा
"परो वा सरो" (क. व्या. १३) ति एत्थ वाग्गहणेन निग्गहीतम्हा
परसरस्स लोपमकत्वा परस्मि सरे लुत्ते ति वुत्तत्ता तदभावा
इमिना विसंञ्ञोगमकत्वा; पुब्बपक्खे सरे परे निग्गहीतस्स "मदा
सरे" (क. व्या. ३४) ति म-कारं कत्वा इतरपक्खे निग्गहीतस्स
"क्वचि लोपं (क. व्या. ३८) ति लोपं कत्वा "सरा सरे लोपं"

१. पाठो नत्थि—म० ।

२. विनट्ठसंगो ति अत्थो—सी० ।

३. पाटो नत्थि—म० ।

४. लोपन्त्याधिकिच्च—म० ।

५. तानेवाधिकिच्च इमिना—सी० ।

६-६. संयोगब्यञ्जनानं विसंयोगं—सी० ।

(क. व्या. १२) ति पुब्बसरस्स लोपं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। निपातानं पन अनेकत्थत्ता चग्गहणस्स[1] च निपातत्ता तप्फलं दस्सेन्तो तिण्णम्पि[2] ब्यञ्जनानमन्तरे ये सरूपा तेसम्पि आदिस्स लोपो होती ति आह। एत्थ च असति पि निग्गहीतम्हा परसरस्स लोपे ब्यञ्जनस्स विसञ्ञोगभावो[3] च एकेनेव विसञ्ञोगभावो[4] चग्गहणे विसेसो। अग्यागारं,[5] वुत्यस्सा ति उदाहरणानि।

तेसं पन अग्गि—आगारं, वुत्तं अस्सा ति छेदं कत्वा ब्यञ्चनं वियोजेत्वा "सरा सरे लोपं" (क. व्या. १२) ति अधिकिच्च "इवण्णो यं न वा" (क. व्या. २१) ति इ-कारस्स य-कारं कत्वा परक्खरं नेत्वा तिण्णमादिस्स इध चग्गहणेन लोपं कत्वा रूपसिद्धि वेदितब्बा।

समत्तो
सन्धिप्पकरणे
चतुत्थो परिच्छेदो।
॥ १.४. ॥

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१. चसद्दस्स—सी०।
२. तिण्णं—सी०।
३. विसंयोगाभावो—सी०।
४. विसंयोगभावो—सी०।
५. अग्यागारं—सी०।

पञ्चमो परिच्छेदो

सुत्तं—४२. गो सरे पुथस्सागमो क्वचि । १.५.१

पुथ इच्चेतस्स अन्ते सरे परे क्वचि ग-कारागमो होति ।

पुथगेव ।

क्वची ति कस्मा ? पुथ एव ।

"गो सरे पुथस्सागमो क्वचि ।"

न्यासो—किमत्थमिदमुच्चते ? सरे परे पुथ इच्चेतस्स अन्ते क्वचि ग-कारागमो होतो ति ञापनत्थं । गो[1] ति एकं पदं, सरे ति[2] एकं पदं, पुथस्सा ति एकं पदं, आगमो ति एकं पदं, क्वचि ति एकं पदं ति पञ्चपदमिदं सुत्तं । आगमनं आगच्छती ति वा । सरे सरे पुथ इच्चेतस्स अन्ते क्वचि गकारागमो होतीत्यत्थो[3] ।

सी. ५६ पुथगेवा ति उदाहरणं । तस्स पन[4] पुथ—एवा ति छेदं कत्वा इमिना ग-कारागमं कत्वा रूपसिद्धि वेदितब्बा । नन्वेत्थ पुथस्सा ति वुत्तत्ता "वुड्ढस्स जो इयिट्ठेसु[5]"(क. व्या. २६४)त्यादीसु म. ५३ विय सब्बस्सेव ग-कारादेसेन[6] भवितब्बं ति ? न आगमसद्दस्स

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१. गो—म० ।

२. तिरेभि—म० ।

३. होती ति अत्थो—सी० ।

४. न—म० ।

५. वुद्धस्स इयिट्ठे सू ति इादीसु—सी० ।

वुत्तत्ता, नहि आगमसद्दो[1] आदेसं वदति[2]। तेन पुथस्सा ति छट्ठचन्तत्ता पुथस्सादिम्हि[3] वा अन्ते वा अवयवस्स वा सब्बस्स वा ति अत्थसम्भवे सति पि वुत्तयुत्तिया अवयवस्स वा सब्बस्स वा ति अत्थं अग्गहेत्वा सरे ति वुत्तत्ता आदिम्ही ति पि, यथा वुत्तानुरूपतो[4] अन्ते ति अत्थो व युज्जती ति निट्ठमेत्थावगन्तब्बं। किमुदाहरणं सुविञ्ञेय्यमेव।

सुत्तं— ४३. पास्स चान्तो रस्सो। १.५.२

पा इच्चेतस्स अन्ते सरे परे क्वचि ग-कारागमो होति। अन्तो च सरो रस्सो होति।

पगेव वुत्यस्स।

क्वची ति कस्मा? पा एव वुत्यस्स।

"पास्स चन्तो रस्सो।"

न्यासो—किमत्थमिदमुच्चते? पा[5] इच्चेतस्स अन्ते[6] सरे परे क्वचि ग-कारागमो होति। अन्तो च सरो रस्सो होती ति ञापनत्थं। पास्सा[7] ति एकं पदं, चा ति एकं पदं, अन्तो ति एकं पदं, रस्सो ति एकं पदं ति चतुप्पदमिदं सुत्तं। चग्गहणं दुतियत्थ-सम्पिण्डनत्थं, अन्तग्गहणं परसरस्स निवत्तनत्थं।[8] अनन्तरसुत्ततो

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१ गकारागमेन—सी०।
२ वदं ति—म०।
३. पुथस्स आदिम्हि—सी०।
४ वुत्तयुत्तानुरूपतो
५ वा—म०।
६. पाठो नत्थि—म०।
७. कासा ति—म०।
८. निवत्तनत्तं—म०।

गोग्गहणञ्च सरेग्गहणञ्च आगमग्गहणञ्च क्वचिग्गहणञ्च वत्तते। तेन पा[1] इच्चेतस्स अन्ते सरे परे क्वचि ग-कारागमो होति। अन्तो च सरो रस्सो होतीत्यत्थो[2]।

पगेवा ति उदाहरणं तस्स पन, पा—एवा ति छेदं कत्वा अनन्तरसुत्तमधिकिच्च[3] इमिना[3] ग-कारगमं कत्वा अन्तस्स सरस्स रस्सञ्च कत्वा रूपसिद्धि वेदितब्बा। इमस्सा पि आगमत्ता पा—सद्दस्सन्ते होती ति दट्ठब्बं किमुदाहरणं[4] सुविञ्ञेय्यमेव[5]।

सुत्तं—४४. अब्भो अभि। १.५.३

अभि इच्चेतस्स सरे परे अब्भादेसो होति।

अब्भुदीरितं, अब्भुग्गच्छति।
"अब्भो अभि।"

न्यासो—किमत्थमिदमुच्चते ? अभि-इच्चेतस्स सरे परे अब्भादेसो होती ति ञापनत्थं। अब्भो ति एकं पदं, अभी ति एकं पदं ति द्विपदमिदं सुत्तं। सरेग्गहणस्सानुवत्तनतो[6] आदेसग्गहणस्स[7] पठमानिद्दिट्ठत्ता[8] अभिस्सा ति वत्तब्बे अभिसद्दो[9] छट्ठिं कत्वा

१. वा—म०।
२. होती ति अत्थो—सी०।
३. अनन्तरसुत्तमधिकिच्चामिना—म०।
४. किमुदाहरणानि—सी०।
५. सुविञ्ञेय्यानेव—सी०।
६. सरेग्गहणस्स अनुवत्तनतो—सी०।
७. आदेसस्स—सी०।
८. पठमाय निद्दिट्ठत्ता—सी०।
९. अभिसद्दा—सी०।

तस्स[1] "सेसतो लोपं गसिपी" (क. व्या. २२०) ति अधिकिच्च[2] "सब्बासमावुसोपसग्गनिपातादीहि चे" (क. व्या. २२१) ति लोपं कत्वा अभी ति[3] निद्दिट्ठा च अभि[4] इच्चेतस्स सरे परे अब्भादेसो होतीत्यत्थो[5] ।

सी. ५७. अब्भुदीरितं, अब्भुग्गच्छती ति उदाहरणानि । तेसं पन, अभि—उदीरितं, अभि —उग्गच्छती ति छेदं कत्वा आदिसुत्तमधिकिच्चिमिना अब्भादेसं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा । नन्वब्भादेसे असति पि "परद्वेभावो ठाने" (क. व्या. २८) त्यधिकिच्च[6] "वग्गे घोसाघोसानं ततियपठमा" (क. व्या. २९) ति द्वेभावं कत्वा "सरा सरे लोपं" (क. व्या. १२) ति पुब्बसरस्स लोपं कत्वा अब्भुदीरितन्त्यादीनि[7] निप्फादेतुं सक्का[8] ? सक्का एवं सन्ते पि "इवण्णो यं न वा" (क. व्या २१) ति कदाचि यकारो पि भवेय्य, तन्निवत्तनत्थं[9] । अपि च इमिना सरे परे अब्भादेसस्स विहितत्ता ब्यञ्जने परे येन केनचि पि अब्भो ति म. ५४ रूपं न होती ति विञ्ञायति । अञ्ञथा सरे ति नियमो निरत्थको सिया । अपि च सिद्धे सत्यारम्भो[10] पि नियमाय[11] होती[12] ति,

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१. तस्सा—सी० ।
२. गसिपीत्यधिकिच्च—म० ।
३. अती ति—म० ।
४. अति—म० ।
५. होती ति अत्थो—सी० ।
६. ठाने ति अधिकिच्च—सी० ।
७. अब्भुदीरितन्ति आदीनि—सी० ।
८. सत्ता ति—म० ।
९. तन्निवत्तनत्तं—सी० ।
१०. सत्यारम्भो—म० ।
११. नियमो—सी० ।
१२. होति—सी० ।

उपरि विकप्पनत्थं "ते न वा इ-वण्णे" (क. व्या. ४६)ति वुत्तत्ता। ततो अञ्ञत्थ नियमो ति विञ्ञायति। अञ्ञथा "ते न वा इ-वण्णे" तिदं अनज्झनीयं भवेय्य, तस्मा चेह[1] 'क्वचिग्गहणं[2] न वत्तते ति दट्ठब्बं ति।

सुत्तं—४५. अज्झो अधि। १.५.४

अधि इच्चेतस्स सरे परे अज्झादेसो होति।

अज्झोकासो, अज्झगमा।

"अज्झो अधि।"

न्यासो—किमत्थमिदमुच्चते? अधि इच्चेतस्स सरे परे अज्झादेसो होती ति ञापनत्थं। अज्झो ति एकं पदं, अधी ति एकं पदं ति द्विपदमिदं सुत्तं। सरेग्गहणस्सानुवत्तनतो अधिस्सा ति वत्तब्बे हेट्ठा वुत्तनयेन अधी ति वुत्तत्ता च अधि इच्चेतस्स सरे परे अज्झादेसा होतीत्यत्थो[3]।

अज्झोकासो, अज्झागमा ति उदाहरणानि। तेसं पन, अधि—ओकासो, अधि—आगमा ति छेदं कत्वा आदिसुत्तमधिकिच्चिमिना अज्झादेसं कत्वा रूपसिद्धि वेदितब्बा।

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१. वेह—म०।

२. क्कचिग्गहण—म०।

३. होती ति अत्थो—सी०।

सुत्तं—४६. ते न वा इ-वण्णे । १.५.५

ते च खो अभि अधि इच्चेते इवण्णे परे अब्भो अज्झो इति वुत्तरूपा न होन्ति वा।

अभिज्झितं अधीरितं ।

वा ति कस्मा ? अब्भीरितं, अज्झोणमुत्तो ।

"तेन वा इ-वण्णे ।"

न्यासो—किमत्थमिदमुच्चते ? ते अभि अधि इच्चेते इ-वण्णे परे अब्भो अज्झो इति वुत्तरूपा न होन्ति विकप्पेना ति ञापनत्थं । आह च, ते च, खो अभि अधि इच्चेते इ-वण्णे परे अब्भो अज्झो इति वुत्तरूपा न होन्ति वा ति । एत्थ च वुत्तानि रूपानि येसन्ते[1] वुत्तरूपा । वुत्तरूपवन्तोत्यत्थो[2] । के ते ? लद्धादेसा अभि अधि सद्दो[3] । ते पन इ-वण्णे परे अब्भो अज्झो इति वुत्तरूपवन्तो न सी. ५८ होन्ति । आदेसं न लभन्तीत्यत्थो[4] । वाग्गहणं तं विकप्पेति । ननु "ते वा इ-वण्णे" ति वुत्ते पि रूपद्वयं सिज्झति ? कस्मा नग्गहणं कतं[5] ति । उत्तरत्थं,[6] उत्तरत्र हि नग्गहणमेव वत्तते । न वाग्गहणं ति । यदि एवं, कस्मा तत्थेव न कतं ति ? इहा पि किञ्चिवत्तत्थसम्भवतो; यथा पन ब्राह्मणानं न दातब्बं ति वत्वा ठपेत्वा केसञ्ची ति वुत्ते येसं न दातब्बं, ते येव बहुका । येसं पन दातब्बं ते अप्पका ति पि विञ्ञायति । यथा ब्राह्मणान

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१. येसं ते—सी० ।
२. वुत्तरूपवन्तो ति अत्थो—सी० ।
३. सद्दा—सी० ।
४. लभन्ती ति अत्थो—सी० ।
५. पाठो नत्थि—म० ।
६. पाठो नत्थि—सी० ।

दातब्बं ति वत्वा ठपेत्वा केसञ्ची ति वुत्ते येसं दातब्बं तेयेव बहुका। येसं पन न दातब्बं ते अप्पका ति पि विञ्ञायति। एवं अभि अधि इच्चेते इ-वण्णे परे अब्भो अज्झो इति वुत्तरूपा न होन्ती ति वत्वा पुन वा ति वुत्ते ये न लभन्ति ते येव बहुका। ये पन लभन्ति ते अप्पका ति विञ्ञायति। तदत्थमिह नग्गहणं[1] कतं[1] ति। ते ति एकं पदं, ना ति एकं पदं; वा ति एकं पदं, इ-वण्णे ति एकं पदं ति चतुप्पदमिदं सुत्तं। अभि अधिग्गहणानञ्च अब्भ अज्झग्गहणानञ्चानुवत्तनतो ते अभि अधि इच्चेते इ-वण्णे परे अब्भो अज्झो इति वुत्तरूपा न होन्ति वात्यत्थो[2]।

अभिच्छितं, अधीरितं ति उदाहरणानि। तेसं पन, अभि—इच्छितं, अधि—ईरितं ति छेदं कत्वा अनन्तरसुत्तद्वयेन द्विन्नं[3] आदेसद्वये[3] सम्पत्ते तमेव सुत्तद्वयमधिकिच्चिमिना[4] पटिसेधं कत्वा "सरा सरे लोपं" ति पुब्बस्स[5] सरस्स[5] लोपं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा।

म. ५५

अब्भीरितं, अज्झिणमुत्तो ति किमुदाहरणानि? तेसं पन, अभी—ईरितं, अधि—इणमुत्तो ति छेदो। तेसं वुत्तनयमेव।

सुत्तं—४७. अतिस्स चान्तस्स। १.५.६

अति इच्चेतस्स अन्तभूतस्स तिसद्दस्स इ-वण्णे परे सब्बोच्चन्ती ति वुत्तरूपं न होति।

अतिसिगणो, अतीरितं।

१-१. नग्गहणन्ति—सी०।
२. वा ति अत्थो—सी०।
३-३. द्विन्नमादेसद्वये—सी०।
४. सुत्तद्वयमधिकिच्च इमिना—सी०।
५-५. पुब्बसरस्स—सी०।

इ-वण्णे ति कस्मा ? अच्चन्तं ।

"अतिस्स चान्तस्स ।"

न्यासो—किमत्थमिदमुच्चते ? अति इच्चेतस्स अन्तभूतस्स ति-सद्दस्स अभिअधीनं विय यं विहितं, तं इ-वण्णे परे न होती ति ञापनत्थं । अतिस्सा ति एकं पदं, च इति एकं पदं, अन्तस्से ति[1] एकं पदं ति तिपदमिदं सुत्तं । एत्थ च अतिस्सा ति च अन्तस्सा ति च कारियापेक्खा छट्ठी । तिस्सा ति अवत्वा अतिस्सा ति वचनं अञ्ञेसं ति-सद्दस्स परिवज्जनत्थं[2] । अतिस्स वा ति एत्तकमेव[3] अवत्वा अन्तस्सा ति वचनं सकलस्स वा आदीस्स[4] वा परिवज्जनत्थं[5] । एतेन अतिनो ति-सद्दं गण्हाति । तेनाह; अति इच्चेतस्स अन्तभूतस्स तिसद्दस्सा ति । नन्वतिस्स चान्तस्सा ति वुत्ते अत्यन्तस्स इ-वण्णत्ता "इवण्णो यं[6] न[6] वा" (क. व्या. २१) ति वुत्तविधि-सी. ५६ प्पटिसेधनत्थं[7] ति सक्का विञ्ञातुं ति ? सक्का । इध यन एवं गहितं अतिस्स ति अतिती ति । यदि एवं, अतितिस्सा ति भवितब्बं ति । सच्चं । इध पन "सरूपानमेकसेस्वसकिं" (क. व्या. ३९०) ति एकसेसं कतं ति । नन्वेत्थ पदानेव गहितानी ति ? न । ब्यञ्जनानि पि[8] गहितानि । अनियमेत्वा सरूपानं वुत्तता । आह च; सरूपानं पदब्यञ्जनानं ति ।

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१. अन्तस्सा ति—सी० ।

२. परिवज्जनत्तं—म० ।

३. एत्थकमेव—म० ।

४. आदिस्स—सी० ।

५. परिवज्जवत्तं—म० ।

६-६. यन्न—सी० ।

७. वुत्तविधिनो पटिसेधनत्थन्ति—सी० ।

८. ब्यञ्जनानि—म० ।

अथवा, "ववचादिमज्झुत्तरानं दीघरस्सापच्चयेसु[1] चा" (क. व्या. ४०५) ति अधिकिच्च "तेसु वुद्धिलोपागमविकार-विपरीतादेसा चे" (क. व्या. ४०६) ति[2] लोपं[3] कतं ति[3] दट्ठब्बं। तेनाह; ति-सद्दस्स इ-वण्णे परे "सब्बो चन्ती"[4] (क. व्या. १६) ति वुत्तरूपं न होती ति। यदि एवं सरूपेनेव वुत्तत्ता निरत्थको व अन्तसद्दो ति। सच्चं। "पुथस्सु ब्यञ्जने" (क. व्या ४६) ति इमस्सत्थाय गहितं। तेनाह, अन्तग्गहणेन[5] अपुथस्सा पि सरे परे अन्तस्स उ-कारो होती ति। नन्वेवं सति तत्थेव कातब्बं ति? सच्चं। अतिस्सातिमिना[6] पन अन्तो ति-सद्दो गहितो न सकलो ति ञापनत्थं। इह च नग्गहणमेव वत्तते न वाग्गहणं। यदि पन वत्तेय्य सुत्तमेव अनज्झनीयं[7] भवेय्य। "सब्बो चन्ती" (क. व्या १६) तिमस्सेव[8] विकप्पेन वुत्तत्ता। तेनाह; न होती ति।

अतिसिगणो, अतीरितं ति उदाहरणानि। तेसं पन, अति—इसिगणो, अति—ईरितं ति छेदं कत्वा "सरा सरे लोपं (क व्या. १२); ववचासवण्णं लुत्ते"[9] (क. व्या. १४)ति अधिकिच्च "सब्बो चन्ती" (क. व्या. १६) ति वुत्तविधिम्हि सम्पत्ते अनन्तरसुत्तम-धिकिच्चिमिना[10] पटिसेधं कत्वा "सरा सरे लोपं" (क व्या. १२) ति पुब्बसरानं लोपं कत्वा परक्खरं नेत्वा रूपसिद्धि वेदितब्बा। इतरं सुविञ्ञेय्यमेव। एतस्स पन अति—अन्तो ति छेदो।

म. ५६

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१. दीघरस्सापच्चयेसु—म०।

२. चा—सी०।

३-३. लोपो कतो ति—सी०।

४. चं ती ति—म०।

५. अन्तग्गहणेनपुथस्स—म०।

६. अतिस्सा ति इमिना—सी०।

७. अनुज्झनीयं—म०।

८. चन्ती ति इमस्सेव—सी०।

९. लुत्तेत्यधिकिच्च—म०।

१०. ......किच्च इमिना—सी०।

सुत्तं—४८. क्वचि पटि पतिस्स । १.५.७

पति[1] इच्चेतस्स सरे वा ब्यञ्जने वा परे क्वचि पटि आदेसो होति ।

पटग्गि दातब्बो, पटिहञ्ञति ।

क्वची ति कस्मा ? पच्चन्तिमेसु जनपदेसु, पतिलीयति, पतिरूपदेसवासो च ।

"क्वचि पटिपतिस्स ।"

न्यासो—किमत्थमिदमुच्चते ? सरे वा ब्यञ्जने वा परे पतिस्स क्वचि पटि-आदेसो होती ति ञापनत्थं । क्वची ति एकं पदं, पटी ति एकं पदं, पतिस्सा ति एकं पदं ति तिपदमिदं सुत्तं । हेट्ठा सराधिकारे वा उपरि ब्यञ्जनाधिकारे वा अवत्वा इहवचनं सरे वा ब्यञ्जने वा होती ति ञापनत्थं ।

अथवा, तिविधा हि अधिकारा, यथानुपुब्बिका मण्डूकगतिका सीहगतिका च, तत्थ च यथानुपुब्बिका यथापटिपाटिवसेन वत्तन्ति । मण्डूकगतिका पन, यथा मण्डूका उप्पतित्वा उप्पतित्वा गच्छन्ति; सी. ६० एवं वत्तन्ति । सीहगतिका पन, यथा सीहा मिगराजानो एकस्मिं ठाने निसिन्ना[2] पुब्बापरं अनुविलोकेन्ति, एवं मज्झे ठिता पुब्बापरमनुवत्तन्ति । "गो सरे पुथस्सागमो क्वची" (क. व्या. ४२) ति एत्थ सरेग्गहणं पन मण्डूकगतिकवसेन इह वत्तते । उपरि ब्यञ्जनग्गहणं[3] सीहगतिकवसेन । तेनाह; सरे वा ब्यञ्जने वा ति । तेन

१. पटि—सी० ।
२. निपन्ना—सी० ।
३. ब्यञ्जनेग्गहणं—सी० ।

च पति इच्चेतस्स सरे वा ब्यञ्जने वा परे क्वचि पटि-आदेसो होतीत्यत्थो[1]।

पटग्गि, पटिहञ्ञती ति उदाहरणानि। तेसं पन पति—अग्गि, पति—हञ्ञती ति छेदं कत्वा इमिना पटि-आदेसं कत्वा सरे परे पुब्बसरस्स लोपं कत्वा रूपसिद्धि वेदितब्बा। इह च पुब्बपक्खे न किञ्चि वत्तते। इतरस्मिं पन सुत्तद्वयं वत्तते। सेसानि सुविञ्ञेय्यानेव।

सुत्तं—४६. पुथस्सु ब्यञ्जने। १.५.८

पुथ इच्चेतस्स अन्तो सरो ब्यञ्जने परे उ-कारो होति।

पुथुज्जनो, पुथुभूतं।

अन्तग्गहणेन अपुथस्सा पि सरे परे अन्तस्स उ-कारो होति, मनुञ्ञं।

"पुथस्सु ब्यञ्जने।"

न्यासो—किमत्थमिदमुच्चते ? पुथ इच्चेतस्स अन्तो च[2] सरो उ-कारो होति ब्यञ्जने परे ति ञापनत्थं। पुथस्सा ति एकं पदं, उ-इति एकं पदं, ब्यञ्जने ति एकं पदं ति तिपदमिदं सुत्तं। "अतिस्स चान्तस्सा"[3] (क. ब्या. ४७) ति इतो अन्तग्गहणं मण्डूकगतिकवसेन वत्तते। तेनाह; अन्तो सरो ति। तेन च पुथ

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१. होतीत्यत्थो—सी०।
२. पाठो नत्थि—सी०।
३. चान्तस्स—म०।

इच्चेतस्स अन्तो सरो उ-कारो होति ब्यञ्जने परेत्यत्थो[1]।
नन्वतिस्स चान्तस्सा ति एत्थ विय पुथस्स अ पुथ अ—इति समासं कत्वा "सरूपानमेकसेस्वसकिं" (क. व्या. ३९०) ति वा 'सरा सरे लोपं' (क. व्या. १२) ति वा पुब्बसरस्स लोपं कत्वा परक्खरं नेत्वा पुथ सद्दा छट्ठिं कत्वा पुथस्सा ति गहिते निरत्थकं व अन्तग्गहणं ति? सच्चं निरत्थकं। पयोजनन्तरं पन सम्भवति। तेनाह, अन्तग्गहणेन अपुथस्सा पि सरे परे अन्तस्सुकारो होती ति।

पुथुज्जनो, पुथुभूतं ति उदाहरणानि। तेसं पन, पुथ—जनो, म. ५७ पुथ—भूतं ति छेदं कत्वा इमिना अकारस्सुकारं कत्वा पुब्बरूपे ज-कारस्स "परद्वेभावो ठाने" (क. व्या २८) ति द्वे-भावं कत्वा रूपसिद्धि वेदितब्बा। अन्तग्गहणेन पन मनुञ्ञन्त्यादोसु[4] मनसद्दपदस्स आपुब्बस्स ञा, वारणतोसननियामनेसूतिमस्स[5] लद्धधातुसञ्ञादिस्स मनं आभुसो ञायति[6] तोसेतीत्यत्थे[7] "संहनञ्ञाय वा रो घो"[8] (क. व्या. ५४०) ति रप्पच्चयं[9] कत्वा "रम्हि रन्तो रादि नो" (क. व्या. ५४१) ति रादिम्हि लुत्ते सी. ६१ मन—सद्दन्तस्स "मनोगणादितो स्मिन्ना[10] नमिआ" (क व्या.

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1. परे ति अत्थो--सी०।
2. पुथ—सी०।
3. अकारस्स उकारं—सी०।
4. मनुञ्ञन्ति आदीसु—सी०।
5. परिमाणातोसननिसानेसूतिमस्स—म०।
6. पाठो नत्थि—म०।
7. तोसेती ति अत्थे—सी०।
8. गो—सी०।
9. रपच्चयं—म०।
10. स्मि ना—म०।

१८१) ति अधिकिच्च "एतेसमो लोपे" (क. व्या. १८३) ति ओकारे कते इमिना[1] अन्तग्गहणेन[1] उ-कारो होति। तेनेव परसरस्मि लुत्ते मनुञ्ञा सद्दो[2] वुत्तनयेन स्युप्पत्तादिम्हि कते मनुञ्ञं ति रूपसिद्धि वेदितब्बा।

सुत्तं—५०. ओ अवस्स। १.५.६

अव इच्चेतस्स ब्यञ्जने परे क्वचि ओकारो होति।

अन्धकारेन ओनद्धा।

क्वची ति कस्मा ? अवसुस्सतु मे सरीरे मंसलोहितं।

"ओ अवस्स।"

न्यासो—किमत्थमिदमुच्चते ? अव इच्चेतस्स ब्यञ्जने परे क्वचि ओ-कारादेसो होती ति ञापनत्थं। ओ ति एकं पदं, अवस्सा ति एकं पदं ति द्विपदमिदं सुत्तं। मण्डूकगतिकवसेन क्वचिग्गहणं ब्यञ्जनेग्गहणञ्च[3] वत्तते। तेन अव इच्चेतस्स ब्यञ्जने परे क्वचि ओ-कारादेसो होतीत्यत्थो[4]।

ओनद्धो[5] ति उदाहरणं। तस्स पन, अव[6]—नद्धो[6] ति छेदं कत्वा अनन्तरसुत्तद्वयमधिकिच्चिमिना[7] अवसद्दस्स ओ-कारं कत्वा रूपसिद्धि वेदितब्बा। इतरं सुविञ्ञेय्यमेव।

१-१. पाठो नत्थि—सी०।

२. सद्दा—सी०।

३. ब्यञ्जनग्गहणञ्च—सी०।

४. होती ति अत्थो—सी०।

५. ओनद्धा—सी०।

६-६. अव—नद्धा।

७. ....धिकिच्च इमिना—सी०।

५१. अनु पदिट्ठानं वुत्तयोगतो । १.५.१०

अनुपदिट्ठानं उपसग्गनिपातानं सरसन्धिहि ब्यञ्जनसन्धी हि वुत्तसन्धी हि यथायोगं योजेतब्बा ।

पापनं, परायनं, उपायनं, उपाहणं, न्यायोगो, निरूपधि, अनुबोधो, दुवूपसन्नं, सुवुपसन्नं, द्वालयो, दुरक्खातं, स्वाक्खातो, उदीरितं, समुद्दिट्ठं, वियग्गं, विज्झग्गं, व्यग्गं, अवयागमनं, अन्वेति, अनूपधातो, अनच्छरिया, परियेसना, परामासो एवं सरे च होन्ति ।

परिग्गहो, पग्गहो, पक्कमो, परक्कमो, निक्कमो, निक्कसावो, निल्लयनं, दुल्लयनं, दुब्भिक्खं, दुब्वुत्तं, सन्दिट्ठं, दुग्गतो, निग्गतो, विग्गहो, निग्गतं, एवं ब्यञ्जने च होन्ति, सेसा च सब्बे योजेतब्बा ।

"अनुपदिट्ठानं वुत्तयोगतो ।"

न्यासा—किमत्थमिदमुच्चते ? ये इह अम्मेहि अनिद्दिट्ठा, ते वुत्तनयनानुसारेन ञातब्बा ति ञापनत्थं । अनुपदिट्ठानं ति एकं पदं ति द्विपदमिदं । वुत्तयोगतो एकं पदं ति अनुपदिट्ठानं उपसग्गादीनं वुत्तप्पकारेहि सन्धी हि योजेत्वा निप्फत्ति वेदितब्बात्यत्थो[1] । आह च; अनुपदिट्ठानं उपसग्गनिपातानं सर-सन्धीहि ब्यञ्जनसन्धीहि सी. ६२ वुत्तसन्धी हि च यथायोगं योजेतब्बा ति[2] । तत्थ च सरसन्धी ति सरानं, सरेसु वा विहिता सन्धि सरसन्धि । ब्यञ्जनसन्धिम्हि पि एसेव नयो । वुत्तसन्धि नाम गाथादीसु वुत्ताहानत्थं वचनसिलिट्ठताय

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१. वेदितब्बा ति—सी० ।

२ योजेतब्बा ति—सी० ।

वा आगमवसेनक्खरमानेत्वा करीयमानो सन्धि[१] । यो[२] पन वुत्तपकारत्ता एवं नामो[३] जातो,[४] सो[५] पन किञ्चा पि विसुं वुत्तो। पच्छा वुत्तनयेन सरब्यञ्जनसन्धिस्वेव सङ्गहं गच्छति[६] । सरब्यञ्जनेसु विहितत्ता[७] । तेनेव तमुभयत्थ पक्खिपित्वा[८] द्विधा उदाहरणं[९] दस्सेति ।

तत्थ च पापनन्तिमस्स[१०] प—आपनं ति छेदो । "सरा सरे लोपं[११]" (क. व्या. १२) तिमस्स[११] विसयो । तत्थ च प इति उपसग्गपदं । आपनं ति इमस्स[१२] पन आप[१३], पापुणनेतिमस्स "भूवादयो धातवो" (क. व्या ४५६) ति लद्धधातुसञ्ञादिस्स "धातुस्सन्तो लोपोनेकसरस्सा" (क. व्या. ५२३) ति लुत्तानुबन्धस्स "भावकम्मेसु तब्बाप्वीया"[१४] (क. व्या. ५४२) त्यधिकिच्च "नन्दादी हि[१५] यू" (क. व्या ५४६) ति युप्पच्चयन्तस्स[१६] "अनका

१. सन्धी—सी० ।
२. ते—सी० ।
३. नामा—सी० ।
४. जाता—सी० ।
५. ते—सी० ।
६. वुत्ता—सी० ।
७. गच्छन्ति—सी० ।
८. ते उभयत्थ...—सी० ।
९. उदाहरणा ति—सी० ।
१०. पापनन्ति इमस्स—सी० ।
११-११. लोपन्ति इमस्स—सी० ।
१२ इदं—सी० ।
१३. अप—सी० ।
१४. तब्बानीया ति अधिकिच्च—सी० ।
१५. नन्ददोहि—म० ।
१६. युपच्चयन्तस्स—म० ।

म ५८ युण्वूनं" (क. व्या. ६२४) मिति[1] यु नो अनादेसं कत्वा "तद्धित-समासकितका नामं वा तवे तूनादीसु चे" (क व्या ६०३) ति नाममिव कत्वा "जिनवचनयुत्तं हि (क. व्या. ५२); लिङ्गञ्च निप्पज्जते"[2] (क. व्या. ५३) त्यधिकिच्च "ततो च विभत्तियो" (क. व्या.५४) ति विभत्तियो कत्वा "सि, यो; अं, यो; ना, हि; स, नं; स्मा, हि; स, नं; स्मि, सु" (क. व्या. ५५) ति तासमनियमप्पसङ्गे सति 'वत्तिच्छानुपुब्बिका सद्दप्पटिपत्ती'[3]ति कत्वा "लिङ्गत्थे पठमा" (क. व्या. २८६) ति पठमं कत्वा तस्साप्यनिमप्पसङ्गे[4] सति वत्ति.......पे......कत्वा 'एकम्हि वत्तब्बे एकवचनं' ति एकवचनसिविभत्ति कत्वा "योनं [5] नि नपुंसकेहि (क. व्या. २१७); अतो निच्चं" (क. व्या. २१८) ति अधिकिच्च[6] "सिं" (क व्या. २१९) ति[7] सिस्स अमादेसं कत्वा "सरलोपोमादेसप्पच्चया-[2] दिम्हि सरलोपे तु पकती" (क व्या. ८३) ति पुब्बसरस्स लोपं कत्वा "क्वचासवण्णं लुत्ते" (क. व्या. १४) ति परसरस्स असवण्णे सम्पत्ते तेनेव पकतिभावं कत्वा नेतब्बे परक्खरं नीते रूपं।

परायनन्तिमस्स[8] पन परं—अयनं ति छेदो। पठमं "क्वचि लोपं" (क व्या ३८) तिमस्स[9] विसयो। ततो "सरा सरे लोपं"

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१. यूण्वूनति—म० ।

२. निपच्चते ति—अधिकिच्च—सी० ।

३. सद्दप्पवत्ती ति—सी० ।

४. तस्सापनि......—सी० ।

५-५. योनन्नि......निच्चन्ति अधिकिच्च—सी० ।

६. सिन्ति—म० ।

७. ......सपच्चयादिम्हि—म० ।

८. परायनन्ति इमस्स—सी० ।

९. लोपन्ति इमस्स—सी० ।

(क. व्या १२) तिमस्स, ततो "दीघं" (क. व्या. १५, २५) तिमस्स[1] च विसयो । अथवा परा—अयनं ति छेदो । तदा पच्छा वुत्तानं द्विन्नं विसयो । तत्थ च अयनं ति अय, गतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स अयितब्बन्त्यत्थे[2] वुत्तनयेन युप्पच्चयन्तस्स[3] आनादेसादिम्हि कते रूपं । अथवा, परं वुत्तानं आयनं ति छेदो । तदा पुब्बे वुत्तानं द्विन्नं विसयो । आयनन्तिमस्स[4] पन अ-ुब्बस्स तस्सेव धातुस्स रूपं ।

उपायनन्तिमस्स[5] पन उप—अयनं ति वा उप—आयनं ति वा छेदो । यमेत्थ वत्तब्बं, तं हेट्ठा वुत्तमेव ।

उपाहनन्तिमस्स[6] पन उप—आहनं ति छेदो, "सरा सरे लोपं"[7] (क. व्या १२) तिमस्स[9] विसयो । इदं उपसग्गनानत्त-वसेन वुत्तं । तत्थ च[8] आहनं ति आ-पुब्बस्स हन, हिंसागतिसु इच्चेतस्स लद्धधातुसञ्ञादिस्स हनति गच्छति एतेनात्यत्थे,[9] "नन्दादीहि यु" (क. व्या ५४६) ति अधिकिच्च[10] सी. ६३ "कत्तुकरणप्पदेसेसु[11] च" (क. व्या. ५५०) ति युप्पच्चये[12] कते

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१. दीघन्ति इमस्स—सी० ।

२. अयितब्बन्ति अत्थे—सी० ।

३. युपच्चन्तस्स—म० ।

४. आयनन्ति इदं—सी० ।

५. उपायनन्ति इमस्स—सी० ।

६. उपाहणन्ति इमस्स—सी० ।

७-७. लोपन्ति इमस्स—सी० ।

८. नत्थि—सी० ।

९. हन्ति—सी० ।

१०. एतेना ति अत्थे—सी० ।

११. नन्दादीहि यू' ति अधिकिच्च—सी० ।

१२. 'कत्तुकरणपदेसेसु चे ति—म० ।

१३. युपच्चये—म० ।

तस्स च अनादेसे कते "क्वचि धातुविभत्तिप्पच्चयानं[1] दीघविपरीतादेसलोपागमा चे" (क. व्या. ५१९) ति धात्वन्तम्हि लुत्ते वुत्तनयेन नाममिव कत्वा स्युप्पत्ति कत्वा "अतो नेना[2]" (क. व्या. १०३) ति अधिकिच्च[2] "सो" (क. व्या. १०४) ति सिस्सोकारं कत्वा "सरलोपोमादेसप्पच्चयादिम्हि[3] सरलोपे तु पकती" (क. व्या. ८३) ति सरलोपपकतिभावादिम्हि कते रूपं। आ-पुब्बस्स हि, गतिम्हि इच्चेतस्स वा लद्धधातुसञ्ञादिस्स तस्मि येव अत्थे तस्सेव युप्पच्चयस्स[4] तस्मि येवादेसे कते तेनेव सरलोपपकतिभावे च कते रूपं।

न्यायोगोतिमस्स पन नि—आयोगो ति छेदो। "इ-वण्णे[5] यं न वा" (क. व्या २१) तिमस्स विसयो। तत्थ च नि इति उपसग्गपदं। आयोगो ति आ—पुब्बस्स युज, योगे इच्चेतस्स म. ५९ लद्धधातुसञ्ञादिस्स "विसरुजपदादितो णा[6]"(क. व्या. ५३०)ति[6] णप्पच्चयन्तस्स "कारितं विय णानुबन्धो" (क. व्या. ६२३) ति कारितमिव कत्वा 'कारितानं णो लोप" (क. व्या ५२५) न्ति णम्हि लुत्ते "नमकरानमन्तानं नियुत्ततम्ही[7]" (क. व्या. ६१९) ति अधिकिच्च[7] "कगा चजानं" (क. व्या. ६२५)ति धात्वन्तस्स ग-कारे कते "असंयोगन्तस्स वुद्धि कारिते" (क व्या. ४८५) ति य-कारे उ-कारस्स वुद्धिम्हि कते नेतब्बे नीते वुत्तनयेन नाममिव कत्वा स्यूप्पत्ति कत्वा "अतो नेन" (क. व्या.१०३) त्यधिकिच्च[8] "सो"

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१. धातुविभत्तिपच्चयानं—म०।

२-२. नेना ति अधिकिच्च—सी०।

३ सरलोपमादेसपच्चयादिम्हि—म०।

४. पच्चयस्स—म०।

५. इवण्णोयं—म०।

६-६ ण' इति—सी०।

७-७ नियुत्ततम्होत्य अधिकिच्च—म०।

८. अता नेना ति अधिकिच्च—सी०।

(क. व्या. १०४) ति सिस्सोकारं कत्वा सरलोपपकतिभावञ्च कत्वा रूपसिद्धि वेदितब्बा।

निरूपधीतिमस्स[1] पन नि—उपधी ति छेदो। "यवमदनतरला चागमा" (क. व्या. ३५) तिमस्स[2] विसयो। उपधीतिमस्स[3] पन[3] उप – पुब्बस्स धा, धारणे इच्चेतस्स लद्धधातुसञ्ञादिस्स उपधारीयतीत्यत्थे[4] "सञ्ञायं दा धातो इ" (क. व्या. ५५३) इति इप्पच्चये[5] कते सरलोपपकतिभावे च कते वुत्तनयेन स्युप्पत्ति कत्वा "सेसतो लोपं गसी" पी[6] (क. व्या. २२०) ति सिम्हि लुत्ते रूपं।

अनुबोधोतिमस्स[7] पन अनु—बोधो ति छेदो। "दीघं" (क. व्या. १५, २५); रस्सं (क व्या २६); लोपञ्च तत्राकारो" (क. व्या. २७) ति वुत्तविधिम्हि सम्पत्ते "सरा पकति ब्यञ्जने" (क. व्या. २३)तिमस्स[8] विसयो। एत्थ च अनु[9] ति उपसग्गपदं। बोधो ति बुध, ञाणे। बुध, बोधने। बुध, अवगमने ति तिण्णमञ्ञतरस्स लद्धधातुसञ्ञादिस्स वुज्झनन्त्यत्थे[10] "विसरूजपदादितो ण" (क. व्या. ५३०) त्यधिकिच्च[11] "भावे चे" (क. व्या. ५३१) ति णप्पच्चयादिम्हि[12] कते रूपं।

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१. निरूपधी ति इमस्स—सी०।
२. चागमा ति इमस्स—सी०।
३-३. उपधीतिदम्पन—सी०।
४. उपधारीयती ति अत्थे—सी०।
५. इपच्चयं—म०।
६. गसिपी ति—म०।
७ अनुबोधो ति इमस्स—सी०।
८ ब्यञ्जने ति इमस्स—सी०।
९. अनू—सी०।
१०. वुज्झनन्ति अत्थे—सी०।
११. ण इति अधिकिच्च—सी०।

दुवुपसन्तन्तिमस्स[1] पन दु—उपसन्तं ति छेदो। व-कारागमस्स च ब्यञ्जने "दीघ" (क. व्या. १५, २५) न्तिमस्स[2] च विसयो। उपसन्तं ति उप—पुब्बस्स समु, उपसमे इच्चेतस्स लद्धधातुसञ्ञादिस्स "भावकम्मेसु त" (क. व्या. ५५८) इति तप्पच्चयन्तस्स "सासदीसतो तस्स रिट्ठो च (क. व्या. ५७४); भुजादीनमन्तो नो द्वि च (क. व्या. ५८०); जनादीनमा तिम्हि चे" (क व्या. ५८८) ति अधिकिच्च[3] "गमखनहनरमादीनमन्तो" (क. व्या. ५८८) ति धात्वन्तस्स लोपे सम्पत्ते "गमखनहनादीनं तुं तब्बादीसु ना" (क. व्या ५८८) ति[4] न-कारं कत्वा स्यूप्पत्तादिम्हि कते रूपं। तथा सुवूपसन्तं ति।

सी. ६४ द्वालयोतिमस्स[5] पन दु—आलयो ति छेदो। "वमोदुदन्तान"[6] (क. व्या. १८) न्तिमस्स विसयो। तत्थ च आलयो ति आ-पुब्बस्स ली, सिलेसनेतिमस्स लद्धधातुसञ्ञादिस्स वुत्तनयेन णप्पचयन्तस्स कारितमिव कत्वा णलोप वुद्धादिम्हि कते "ओ अव सरे[7]" (क. व्या. ५१५) ति अधिकिच्च[7] "ए अया" (क. व्या. ५१६) ति अयादेसादिम्हि कते रूपं।

दुराख्यातन्तिमस्स[8] पन दु—आख्यातं[9] ति छेदो।

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१. दुवूपसन्तन्ति इमस्स—सी०।

२. दीघन्ति इमस्स—सी०।

३. चे ति अधिकिच्च—सी०।

४. न इति—सी०।

५. द्वालयो ति इमस्स—सी०।

६. वमोदुदन्तानन्तिमस्स—म०।

७. सरे 'त्यधिकिच्च—सी०।

८ दुराख्यातन्तिमस्स—म०।

९. अक्खातन्ति—सी०।

र-कारागमस्स विसयो। आख्यातं[1] ति आ—पुब्बस्स ख्या[2]कथने[2] इच्चेतस्स लद्धधातुसञ्ञादिस्स "भावकम्मेसु ता" (क. व्या. ५५८) ति[3] तप्पच्चयादिम्हि कते रूपं। तथा स्वाख्यातो ति[4]। उपसग्गो च "वमोदुदन्तान" (क. व्या. २८) न्तिमस्स विसयभावो च विसेसो।

उदीरितन्तिमस्स[4] पन उ—ईरितं ति छेदो। द-कारागमस्स म. ६० विसयो। ईरितन्तिमस्स[5] पन[5] ईर, कम्पनेतिमस्स लद्धधातुसञ्ञादिस्स "भावकम्मेसु ता[6]" (क. व्या. ५५८) ति तप्पच्चयन्तस्स "हिय्यत्तनी-सत्तमी-पञ्चमी-वत्तमाना-सब्बधातुकं" (क. व्या. ४३३) ति वुत्तत्ता न सब्बधातुकं[7] असब्बधातुकं ति[8] तप्पच्चयन्तस्स असब्बधातुकत्तमागम्म "इ-कारागमो असब्बधातुकम्ही" (क. व्या. ५१८) ति वा[9] इ-कारागमे कते "यथा गममिकारो" (क. व्या. ६०७) ति वा स्याद्युप्पत्तादिम्हि कते रूपं।

समुदिट्ठन्ति इमस्स[10] पन सं—उद्दिट्ठं ति छेदो। "मदा सरे" (क. व्या ३४) तिमस्स विसयो। उद्दिट्ठन्तिदं[11] पन उ—पुब्बस्स दिस,[12] उच्चारणेतिमस्स लद्धधातुसञ्ञादिस्स "भावकम्मेसु

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१. अक्खातं ति—सी०।
२-२. खा पकथने—सी०।
३. त 'इति—सी०।
४. स्वाक्खातो ति—सी०।
५-५. ईरितन्ति इदम्पन—सी०।
६. त 'इति—सी०।
७-७. सब्बधातुका—सी०।
८. असब्बधातुका ति—सी०।
९. नत्थि—म०।
१०. समुद्दिट्ठन्तिदं—म०।
११. उद्दिट्ठन्ति इदं—सी०।
१२. दिसी—म०।

ता[1]" (क. व्या. ५५८) ति[1] तप्पच्चयन्तस्स "सासदिसतो तस्स रिट्ठो चे" (क व्या. ५७४) ति वा; तमेवाधिकिच्च "सादि-सन्तपुच्छभन्जहंसादीहि[2] ट्ठो" (क. व्या ५७५) ति वा रिट्ठादेसादिम्हि[3] कते रूपं । तत्थ च पुब्बपक्खे "रम्हिरन्तो रादि नो" (क. व्या. ५४१) रादिनो होतो ति दट्ठब्बं ।

वियग्गन्तिमस्स[4] पन वि—अग्गं ति छेदो । य-कारागमस्स विसयो । अग्गन्तिदम्पन[5] अग्ग[6], गतिम्हि इच्चेतस्स लद्धधातु-सञ्ञादिस्स "सञ्ञायम नू" (क व्या. ५२७) त्यधिकिच्च "सब्बतो ण्वुत्वा वी वा" (क. व्या ५२६) ति अप्पच्चयादिम्हि कते "परद्वेभावो ठाने" (क. व्या. २८) ति द्वे भावे च कते रूपं । उत्तमवाची पाटिपदिको वा ।

विज्झग्गन्तिमस्स पन वि—अधि—अग्गं ति छेदो । "अज्झो अधी" (क. व्या. ४५) तिमस्स च "वा परो असरूपा" (क व्या. १३) तिमस्स च विसयो । विज्जग्गं ति पि पाठो । तस्स विज्जा[7]—अग्गं ति छेदो । "सरा सरे लोपं" (क. व्या. १२) तिमस्स विसयो ।

व्यग्गन्तिमस्स पन वि—अग्गं ति छेदो । "इ-वण्णो यं न वा" (क. व्या. २१) तिमस्स विसयो ।

अवयागमनन्तिमस्स पन अव—आगमनं ति छेदो । य-कारा-गमस्स विसयो । आगमनन्तिदं पन आ—पुब्बस्स गमु, सप्प,[8]

१-१. त इति—सी० ।
२. ...हन्सादीहि ट्ठो ति—सी० ।
३. ट्ठादेसादिम्हि – सी० ।
४. वियग्गन्ति इमस्स – सी० ।
५-५. अग्गन्तिमस्स—म० ।
६. अग—म० ।
७. विज्जु—सी० ।
८. पाठो नत्थि—सी० ।

गतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स "नन्दादीहि यू" (क. व्या. ५४६) ति युप्पच्चन्तस्स[1] अनादेसादिम्हि कते रूपं।

सी. ६५ अन्वेतीतिमस्स पन अनु—एती ति छेदो। "वमोदुदन्तान" (क. व्या. १८) न्तिमस्स विसयो। एतीतिमस्स[2] पन इ-गतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स निक्खमती ति एत्थ वुत्तनयेन तिप्पच्चये[3] कते "असंयोगन्तस्स वुद्धि कारिते"[4] (क. व्या. ४८५)ति अधिकिच्च "अञ्ञेसु चा" (क. व्या. ४८७) ति वुद्धिम्हि कते रूपं। अनूपघातोतिमस्स पन अनु—उपघातो ति छेदो। "सरा सरे लोप" (क. व्या. १२) न्तिमस्स "दीघ" (क. व्या. १५, २५) न्तिमस्स च विसयो। उपघातोतिमस्स[5] पन उप—पुब्बस्स हन, हिंसा, गतीसु इच्चेतस्स लद्धधातुसञ्ञादिस्स[6] णप्पच्चयन्तस्स "णम्हि रन्जस्स जो भावकरणेसु[7]" (क. व्या. ५९२) त्यधिकिच्च[7] "हनस्स घातो" (क. व्या. ५९३) ति सब्बस्स हनधातुस्स[8] घातादिम्हि[9] कते रूपं।

अनच्छरियातिमस्स पन अन—अच्छरिया ति छेदो। "रस्स" (क. व्या. २६) न्तिमस्स विसयो। तस्स पन, अच्छरिया[10] ति आ—पुब्बस्स चर, गति-भक्खणेसु च। चर, चरणे ति च द्विन्नमञ्ञ-

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१. पुपच्चयन्तस्स—म०।
२. एतीतिदं—सी०।
३. तिपच्चये—म०।
४. कारितेत्यधिकिच्च—म०।
५. उपघातोतिदं – सी०।
६. पाठो नत्थि – सी०।
७-७. भावकरणेस्वित्यधिकिच्च—सी०।
८. घातुस्स—सी०।
९. घातोदेसादिम्हि—सी०।
१०. आच्छरिया ति—सी०।

म. ६१ तरस्स लद्धधातुसञ्ञादिस्स णप्पच्चयन्तस्स[1] "मसुस्स सुस्स च्छर च्छेरा" (क. व्या. ६३२) त्यधिकिच्च "आ—पुब्बचरस्स चे"(क. व्या. ६३३)ति च्छरियादेसे कते न अच्छरिया[2] ति विग्गहे "द्विपदे तुल्याधिकरणे कम्मधारयो" (क. व्या. ३२६) ति कम्मधारयसमासे कते "उभे तप्पुरिस." (क. व्या. ३२८) ति तप्पुरिससञ्ञं कत्वा "अत्तं[3] नस्स[3] तप्पुरिसे" (क. व्या ३३५) त्यधिकिच्च[3] "सरे अन्[4]" (क. व्या. ३२६) इतिस्स[5] अनादेसे कते "सरा पकति ब्यञ्जने (क. व्या. २३); सरे क्वचि"[6] त्यधिकिच्च "रस्सं" (क. व्या. २६) ति आकारस्स रस्सं कत्वा रूपसिद्धि वेदितब्बा । अनु—अच्छरिया ति पि छेदो । "सरा सरे लोप" (क. व्या. १२) न्तिमस्स विसयो ।

परियेसनातिमस्स पन परि—एसना ति छेदो । य-कारागमस्स विसयो । एसनातिमस्स पन, एस[7] परियेसनेतिमस्स लद्धधातुसञ्ञादिस्स वुत्तनयेन युप्पच्चयन्तस्स[8] अनादेसादयो[9] कत्वा एसनासद्दा "इत्थियमतो आप्पच्चयो[10]" (क. व्या. २३७) ति आपच्चयं[11] कत्वा सरलोपपकतिभावञ्च कत्वा वुत्तनयेन नाममिव कत्वा स्युप्पत्तिञ्च कत्वा "सेसतो लोपं गसि" पी[12] (क. व्या. २२०) ति सिम्हि लुत्ते रूपं ।

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१. विवप्पच्चन्तस्स—सी० ।
२. आच्छरिया—सी० ।
३-३. अनिति नस्स—सी० ।
४. तप्पुरिसे' ति अधिकिच्च—सी० ।
५-५. अनिति नस्स—सी० ।
६. क्वची ति अधिकिच्च—सी० ।
७. इस—सी० ।
८. युपच्चयन्तस्स—म० ।
९. नादेसादयो—म० ।
१०. आपच्चयो ति—म० ।
११. आपच्चतं—म० ।
१२. गसीपी ति—सी० ।

परामासोतिमस्स पन पर—आमासो ति छेदो। "सरा सरे लोपन्तिमस्स विसयो। आमासोतिमस्स[1] पन[1] आ—पुब्बस्स मस। आमसनेतिमस्स लद्धधातुसञ्ञादिस्स णप्पच्चयादिम्हि कते रूपं।

एवं सरेसु सरब्यञ्जनानं ब्यञ्जनेसु व सरानं दस्सेत्वा इदानि ब्यञ्जनेसु ब्यञ्जनानं दस्सेन्तो परिग्गहोत्यादिमाह[2]।

तस्स पन[3] परि—गहो ति छेदो। "परद्वेभावो ठाने" (क. व्या २८) तिमस्स विसयो। गहोतिमस्स[4] पन[4] गह, उपादानेतिमस्स लद्धधातुसञ्ञादिस्स "सञ्ञायम नू" (क. व्या. ५२७) त्यधिकिच्च "सब्बतो ण्वु त्वा वी वा" (क. व्या. ५२६) ति अप्पच्चयादिम्हि कते रूपं। तथा पग्गहो ति उपसग्गमेव नानत्तं।

पक्कमोतिमस्स पन प—कमो ति छेदो। तस्सेव विसयो ति[5]। कमोतिमस्स[6] पन[6] कमु, पदविक्खेपेतिमस्स[7] लद्धधातुसञ्ञा-
सी. ६६ दिस्स अनन्तरे वुत्तनयेन अप्पच्चयादिम्हि कते रूपं। परक्कम-निक्कमसद्देसु उपसग्गो व विसेसो।

निक्कसावोतिमस्स पन नि—कसावो ति छेदो। तस्सेव विसयो। तत्थ च कसावोतिदं[8] कसायवाचको पाटिपदिको। किलेसो पि ति[9] तं सदिसत्ता तब्बोहारं भजति।

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१. आमासोतिदम्पन—सी०।
२. परिग्गहो ति आदिमाह—सी०।
३. नत्थि—म०।
४-४. गहोतिदम्पन—सी०।
५. विसयो—म०।
६. कमोतिदम्पन—सी०।
७. पदविक्खेपे ति—म०।
८. ति—म०।
९. हि—सी०।

निल्लयनन्तिमस्स पन नि—लयनं ति[1] छेदो। तस्सेव विसयो। लयनन्तिदम्पन ली, सिलेसनेतिमस्स वुत्तनयेन युप्पच्चयन्तस्साना-देसादिम्हि कते रूपं। तथा दुल्लयनं ति।

दुब्भिक्खन्तिमस्स पन दु—भिक्खं ति[2] छेदो। "वग्गे घोसाघोसानं ततियपठमा" (क. व्या. २९) तिमस्स विसयो। भिक्खन्तिमस्स[4] पन[4] भिक्ख, याचनेतिमस्स णप्पच्चयादिम्हि कते रूपं।

दुब्बुत्तन्तिमस्स पन दु—वुत्तं ति छेदो। "परद्वेभावो ठाने" म. ६२ (क. व्या. २८) तिमस्स विसयो। वुत्तन्तिमस्स[5] पन[5] वच, वियत्तियं वाचायन्तिमस्स तप्पच्चयन्तस्स "सासदिसतो तस्स रिट्ठो च (क. व्या ५७४); भुजादीनमन्तो नो द्वि चा" (क. व्या. ५८०) त्यधिकिच्च[6] "वच वा वु" (क. व्या. ५८१) ति व-कारस्सुकारं कत्वा अन्तस्स च लोपं कत्वा त-कारस्स च द्वे भावं कत्वा "क्वचादिमज्झुत्तरानं दीघरस्सापच्चयेसु चे"[7] (क. व्या ४०५) ति[8] अधिकिच्च "तेसु बुद्धिलोपागमविकार-विपरीतादेसा चे" (क. व्या. ४०६) ति आदिम्हि वकारागमं कत्वा नेतब्बे[9] परक्खरं नीते[10] स्युप्पत्तादिम्हि कते रूपं।

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१. नि—लयनन्ति—सी०।
२. युपच्च......—म०।
३. दु—भिक्खन्ति—सी०।
४-४. भिक्खन्तिदम्पन—सी०।
५-५. वुत्तन्तिदम्पन—सी०।
६. चेति अधिकिच्च—सी०।
७. दीघरस्सपच्चयेसु—म०।
८. चा ति अधिकिच्च—सी०।
९. नेतब्बं—सी०।
१०. नेत्वा—सी०।

सन्दिट्ठुन्तिमस्स पन सं—दिट्ठं ति छेदो। "वग्गन्तं वा वग्गे" (क. व्या. ३१) तिमस्स विसयो। दिट्ठुन्तिमस्स[१] पन[१] दिस, पेक्खनेतिमस्स तप्पच्चयन्तस्स "सासदिसतो तस्स रिट्ठो चे" (क. व्या. ५७४) ति तस्स रिट्ठादेसादिम्हि कते रूपं।

दुग्गतादयो पन सुविञ्ञेय्या व। तत्थ च गतन्तिमस्स[२] पन[२] गमु, सप्प,[३] गतिम्हि इच्चेतस्स लद्धधातुसञ्ञादिस्स "भावकम्मेसु ता"[४] (क. व्या. ५५८) ति[४] तप्पच्चयन्तस्स "गमखनहनादीनं तुं तब्बादीसु ने[५]" (क व्या. ५७४) ति[५] धात्वन्तस्स नम्हि सम्पत्ते "सासदिसतो तस्स रिट्ठो च (क. व्या. ५९८); भुजादीनमन्तो नो द्वि च (क. व्या. ५८०); जनादीनमा तिम्हि चे[६]" (क. व्या. ५८७) ति अधिकिच्च[६] "गमखनहनरमादीनमन्तो" (क. व्या. ५८८) ति धात्वन्तस्स लोपं कत्वा स्युप्पत्तादिम्हि कते रूपं। अभिक्कम,[७] पटिक्कमादीनि पि[८] वुत्तनयेनेव योजेतब्बानि।

समत्तो

सन्धिप्पकरणे

पञ्चमो परिच्छेदो ॥

॥ १. ५. ॥

समत्तो

कच्चायन-न्यासे

सन्धिप्पकरणो

॥ १ ॥

। निब्बाणस्स पच्चयो होतु ।

१-१. दिट्ठुन्तिदम्पन—सी०।

२-२. गतन्तिदम्पन—सी०।

३. पाठो नत्थि—सी०।

४-४. ते ति—म०; त इति—सी०।

५-५. न इति—सी०।

६-६. चेत्यधिकिच्च—म०।

७. अतिक्कम—सी०।

८. पाठो नत्थि—सी०।

कच्चायन-न्यासो

अनुक्कमणिका

(१) सन्धिप्पकरणे आगता सुत्तानं अनुक्कमणिका

(२) पाठ-भेदा सहित सुत्तानं अनुक्कमणिका

सुत्त-संख्या	सीहल-पाठानि	मरम्म-पाठानि
३२.	एहेञ्ञं	एहे-ञं
४१.	ब्यञ्जनो च विसञ्ञोगो	ब्यञ्जने च विसञ्ञोगो
४३.	पास्स चाण्तो रस्सो	पास्स चन्तो रस्सो

(३) गाथागता पठम-पदानं अनुक्कमणिका

(४) विसेससद्दानं अनुक्कमणिका

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Chart-1 (Showing the derivation of Vyākaraṇa)

	Upasagga 1	Dhātu 2	Paccaya 3	Vyuppana Rūpa 4	Vibhatti 5	Sutta 6	No. 7	Vyuppanna-Rūpa 8	Attha 9
1.		Kara							to do, to cause to perform
2.		Kara	yu			Kattukaranappade-sesu ca	550	Kara+yu	
3.		Kara	ana			Anakā yu ṇvunaṁ	624	Kara+aṇa	
4.		Kara	aṇa			Rahādi to na	551	Kara+aṇa	
5.		Kar-a	aṇa			Pubbamadhoṭhi-tamassaraṁ viyojaye	10	Kar-a+aṇa	
6.		Kar-a	aṇa			Sarā sare lopaṁ	12	Karaṇa	performance doing, making causing
7.	Ā			Karaṇa		Upasaggayoga	×	Ā+karaṇa	complete performance
8.	Vi			Ākaraṇa		do	×	vi+ākaraṇa	
9.	V-i			Ākaraṇa		Pubbamadhoṭhita-massaraṁ viyojaye	12	V-i+ākaraṇa	
10.	V-y			Ākaraṇa		Ivaṇṇo yannavā	21	Vyākaraṇa	spceral & complete exposition
11.				Vyākaraṇa					

Chart 2 (Showing the derivation of Nyāsa)

	Upa-sagga	Dhātu	Paccaya	Vyuppanna-rūpa	Vibhatti	Sutta	No.	Vyuppanna rūpa	Attha
	1	2	3	4	5	6	7	8	9
1.		asa							to sit (upavesane) to scatter (khepane)
2.		asa	ṇa			Visrujapadādito ṇa	528	asa+ṇa	
3.		asa	-na			Tesaṁ no lopaṁ	396	asa+a	
4.		asa				Sarā sare lopaṁ	12		
5.						Asaṁyogantassa vuḍḍhikārite	485	ās	
6.						Naye paraṁ yutte	11	ās+a	
7.	Ni			āsa		Upasaggayoga	×	Ni+āsa	
8.	N-i			āsa		Pubbamadhoṭhita-massraṁ sarena viyojaye	10	N-i+āsa	
9.	N-y			āsa		Ivaṇṇo yanna vā	21	N—y+āsa	
10.				Nyāsa(Nama)		Naye paraṁ yutte	11	Nyāsa	
11.				Nyāsa	Si	Liṅgatthe Paṭhamā	284	Nyāsa+Si	
12.				Nyāsa	Si-0	So	104	Nyāsa+o	
13.				Nyās-a	+0	Pubbamadhaṭhita-massaraṁ sarena viyojaye	10	Nyās-a+o	
14.				Nyās	+0	Sarā	12	Nyās-o	Systematic presentation
15.				Nyās	+0	Naye paraṁ yutte	11	Nyāso	

सुद्धिपण्णं

असुद्ध-पाठानि	पिट्ठङ्के	तन्तियं	सुद्धपाठानि
सङ्ख्यातिगम्पि	३	१४	सङ्ख्यातिगम्पि
सेट्ठं तिवचनेन	४	१६	सेट्ठं ति वचनेन
सूदपग्घरणे तिमस्स	५	१४	सूदपग्घरणेतिमस्स
पग्घरापेति ति	५	१५	पग्घरापेती ति
एत्था तिए तस्मि	६	५	एत्था ति एतस्मि
वित्तमाने	७	१	वत्तमाने
अक्खरपदेस्वमूळहस्स	७	१२	अक्खरपदेस्वमूळ्हस्स
सेय्यसङ्ख्यायतन	७	१४	सेय्यसङ्ख्यायतन
यवङ्कुरो	८	३	यवङ्कुरो

…समुप्पन्नेसु वेदितब्बं	८	१८	…समुपन्नेसु नेमित्तिकं वेदितब्बं
सत्तसमहं	६	३	सत्तसमूहं
व्यपदिसति	६	६	व्यापदिसति
ब्यञ्जनानुरूपमत्तं	१०	५	ब्यञ्जनानुरूपमत्थं
तेस तेसु	१०	१४	तेसु तेसु
कतब्बं	१०	१५	कत्तब्बं ति
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लवख्यते	१५	६	लक्ख्यते
भञ्जन्तीत्यादि	१५	८	भुञ्जन्तीत्यादि/भुञ्जन्त्यादीसु
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तालुमद्धदन्तोट्ठठानानीति	२०	४	तालुमुद्ध……
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पच्चन्तबिभत्ति युत्तता	२४	२	पच्चन्तविभत्तियत्तता

ते स्वकारोयेव	२५	२	तेस्वकारोयेव
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दठुब्बं	२८	४	दट्ठब्बं
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सञ्ञासुत्तं त्ति	३३	६	सञ्ञासुत्तं ति
१.१.८	३३	७	१.१.७
कवत्थो	३४	१३	क्वत्थो
पुब्बं एकं एकं पदं	३७	१	पुब्बं एकं पदं
पुब्बयञ्जनत्ता	३८	२	पुब्बं ब्यञ्जनत्ता
कत्तवामेन	३९	७	कत्तुकामेन
परवखरं	३९	८, १९	परक्खरं
इतरपवखे	३९	२०	इतरपक्खे
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बी २२	४५	७	म. २२
साध ति	४७	४	साधू ति
ववचि	४७	१४	क्वचि
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तिसद्दो	५२	२०	ति-सद्दो
चानुवत्तनतोति	५२	८	चानुवत्तनतो ति सद्दो
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कुलसद्दपपदस्स	५६	४	कुलसद्दूपपदस्स
महसाळोति	५६	८	महासाळो ति
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किच्चासिट्ठे	६३	१६	किच्चासिट्ठे
पबिट्ठपविट्ठट्ठाने	७८	१५	पविट्ठपविट्ठट्ठाने
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"सरे क्वचि" (क. व्या. २४) ति	८३	६	"सरे क्वची" (क. व्या. २४) ति
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ग्रवखरापादयो	८८	२	ग्रक्खरापादयो
ग्रवखरसञ्ञाय	८८	२	ग्रक्खरसञ्ञाय
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ब्यञ्जनेग्गहणानुवत्तत्थं ति	११३	६	ब्यञ्जनेग्गहणानुवत्तनत्थं ति
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पब्बद्दुसपपदस्स	११५	१८	पुब्बसद्दुपपदस्स
च" (क. व्या. ४८७) ति	११७	११	चा" (का. व्या. ४८७) ति
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दीघो	१२०	५	दीघो
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च स सञ्ञोगो	१२४	१८	च सञ्ञोगो
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दीधं	१४४	१	दीघं
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स्वाख्यातीति	१४८	३	स्वाक्खातो ति
दीधं	१५०	१	दीघं

सञ्ञापनी

"इध, भिक्खवे, भिक्खू दुग्गहितं सुत्तन्तं परियापुणन्ति दुन्निक्खित्तेहि पदब्यञ्जनेहि । दुन्निक्खित्तस्स, भिक्खवे, पदब्यञ्जनस्स अत्थो पि दुन्नयो होति । अयं, भिक्खवे, पठमो धम्मो सद्धम्मस्स सम्मोसाय अन्तरधानाय संवत्तन्ति ।"

भगवा बुद्धो

अङ्गुत्तरनिकायपालि, पञ्चकनिपातो. पि० ४२३ ।

"इध, भिक्खवे, भिक्खू सुग्गहितं सुत्तन्तं परियापुणन्ति सुनिक्खित्तेहि पदब्यञ्जनेहि । सुनिक्खित्तस्स, भिक्खवे, पदब्यञ्जनस्स अत्थो पि सुनयो होति । अयं, भिक्खवे, पठमो धम्म सद्धम्मस्स ठितिया असम्मोसाय अनन्तरधानाय संवत्तति ।"

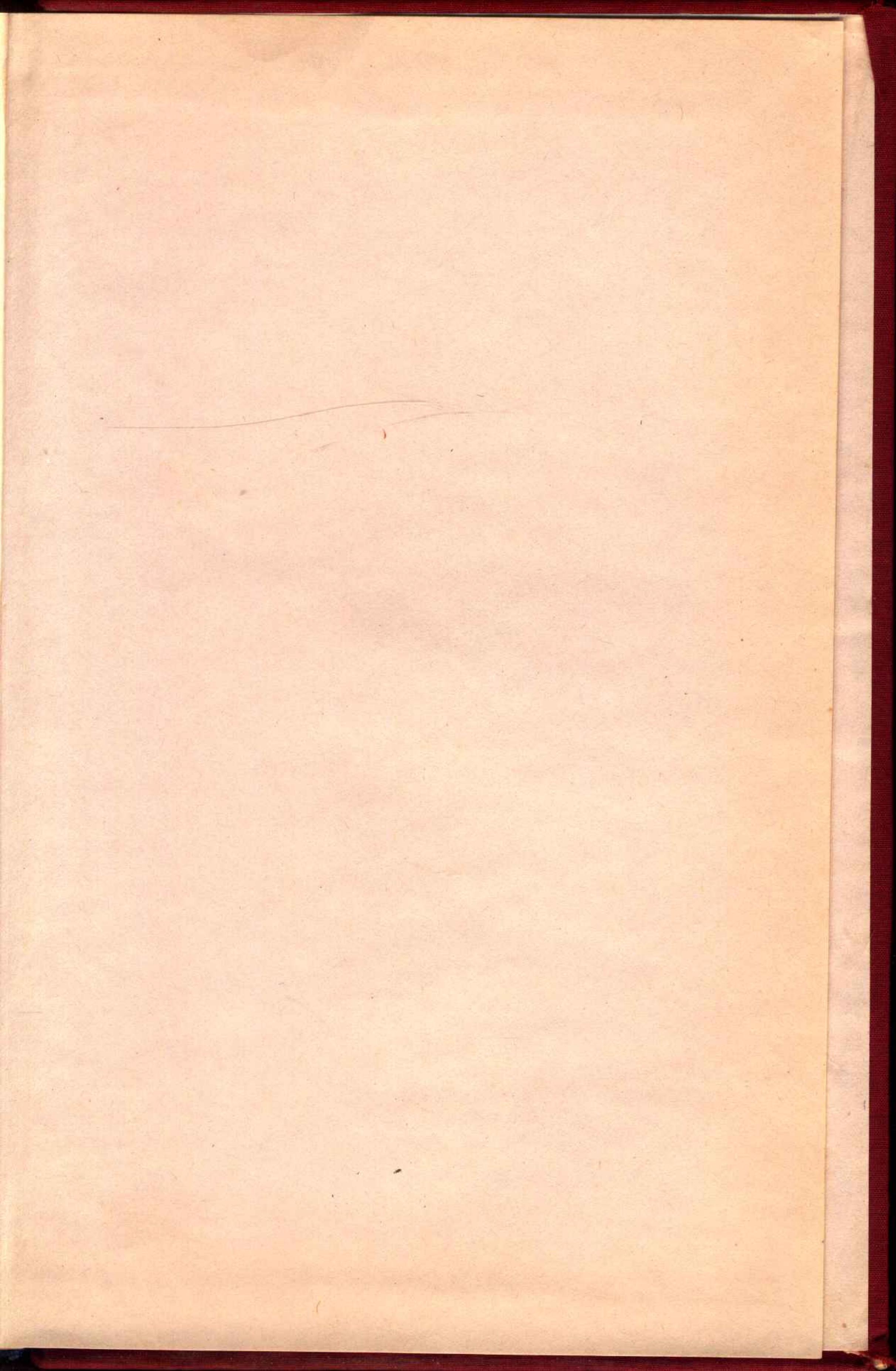
भगवा बुद्धो

अङ्गुत्तरनिकायपालि, पञ्चकनिपातो, पि० ४२६ ।

"चरथ, भिक्खवे, चारिकं बहुजनहिताय, बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं । मा एकेन द्वे अगमित्था देसेथ, भिक्खवे, धम्मं आदिकल्याणं, मज्झेकल्याणं परियोसानकल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथा । सन्ति सत्ता अप्परजक्खजातिका, अस्सवनता धम्मस्स परिहायन्ति, भविस्सन्ति धम्मस्स अञ्ञातारो ।"

भगवा बुद्धो

महावग्ग, पि. २३ ।



A number of worthy articles on various aspects of Buddhist have been contributed in a number of national and international seminars, symposiums and conferences held both in the country and abroad. Some of his articles have already been published in the Research Journals, the News Papers, and souvenirs. He has kept himself engaged in transcribing some rare but important Pâli texts and manuscripts in the Devanâgraî and Bengali scripts. The Telakaṭahagâthâ with its translation in Bengali came into light in the year 1981. At present he has taken up a Research Project of the Publication of a critical edition of the Kaccâyana-nyâsa in the Devanâgarî scripts in three volumes under the scheme of Preservation of Manuscripts of the National Archives of India (Government of India). The present text is the first volume of this project.

He is also associated with a number of national, international organisations and visited many countries.

Other works of the editor

Forthcoming

Critical edition :

1. *Kaccâyana-nyâsa, vol. II., by: Vimalabuddhi Thera*
2. *Kaccâyana-nyâsa, vol. III., by: Vimalabuddhi Thera*

Translation Works :

Cariyâ-piṭaka

(translation in Bengali along with its Pāli text),

Abhidhammattha-saṅgaho

(translation in Bengali with its Pâli text)

Original works :

1. *Pâramita Paricaya (in Bengali),*
2. *Buddha-gayâ mâhâtma (in Bengali),*
3. *Bauddha Bhârata O Bâṅgâlî Bauddha Samâja (in Bengali),*
4. *Bâbâ Sâheb Dr. Ambedkar (in Bengali),*
5. *Saraia Pâli Mahâvyâkaraṇa*
6. *Âjîvaka Upaka O Buddher Divyadriśṭi (in Bengali),*
7. *Dhammapada (translation in Bengali)*

Published work :

1. *Telakatâha-gâthâ*

   (translation in Bengali along with its Pâli text)

ABOUT THE TEXT

"There are a number of commentaries written on the Kaccâyana vyâkarana.The commentaries other than the Kaccâyana-nyâsa are not complete and satisfactory from many angles. Some of these treat the subject-matter partly or very briefly or in an unbalanced manner. Say, for example, the Sutta-niddesa of Kaccâyana treats mostly the Suttas of the Kaccâyana-vyâkarana and the Kaccâyana-vannanâ of Vijitâvî Bhikkhu of Sri Lanka deals with the section of Sandhippakaraṇa only.

But the Kaccâyana-nyâsa in its unique way deals with all of the necessary aspects of a grammatical commentary perfectly and in a balanced manner. The Suttas, the Vuttis and the Payogas have been scholastically explained, analysed and elaborated with the help of examples. The examples are so happily selected that they suit the mental capacity of the tender mind of young students. Its way of explanation is very simple. The language is neither too simple nor too abstruse. With a few exceptions the explanations are neither too long nor too brief. It is admirably suited to the elucidation of the contents of the Kaccâyana-vyâkaraṇa.

Because of the reasons mentioned above the Kaccâyana-nyâsa earned more popularity than others. Another reason for its popularity is that there are a number of commentaries and supplementary subcommentaries written on the Kaccâyana-nyâsa to upheld the tradition of the Kaccâyana-vyâkaraṇa. All these help the modern and young learners, and scholars in many ways in understanding the meaning of the Buddhavacana contained in the Pāli Pitaka literature in its true sense. It is prescribed as an indispensable text commentary to the students of the Pâli language and literature in the countries like Burma, Thailand, Laos, Sri Lanka, etc. On the whole it may be remarked that the Kaccâyana-nyâsa is, indeed, unquestionably the best commentary of the Kaccâyana-vyâkaraṇa."



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